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Name: Lee, Chang Soo
Date of Birth: June 10, 1918

1932-1937 Graduate Sinsung Middle School.
1939-1940 Complete Pyongyang Normal School.

1937-39, 40-45 Primary School Teacher.
1948-1949 Clerk of Department of Education.
1950 Aug-Oct Interpreter for combat company commander:
C Company, 35th Regiment, 25th Division.
1951-1952 Clerk, Pusan B. P. O.
1953-1958 Clerk, Tongyang Cement Company.
1959-1959 Dec. U S O M Motor Pool (Administrative Assistant)
1960-1974 Oct. Presbyterian Theological Seminary.
(Library, Graduate School, Student Dep't)
1970 Mar. 13 Obtained officially recognized Certificate
of Librarian.

LEE, CHANG-SOO

PERSONAL HISTORY

Full Name : Eui Ho, Lee Sex: Male
Date of Birth : May 23, 1923
Permanent Domicile : #9 Yuh Jwa Dong, Chin Hae City, Kyoung Nam
Province, Kore.
Present Address : #413-15 Kwang Jang Dong, Sung Dong Ku,
Seoul, Korea.

EDUCATION AND EXPERIENCE

Aug. 3, 1951 Graduated Central Theological Seminary for
5 years.
Apr. 29, 1952 Graduated Presbyterian Theological Seminary.
Mar. 30, 1955 Graduated Department of Philosophy, College of
Arts and Science, Kyoung Buk National
University.
Dec. 13, 1960 Completed Chaplain Officers Advanced Course,
Korean Army Chaplain Training Center.
Aug. 15, 1945 Employed Branch of Bong Chon, Chika Jawa
Cooperation in Manchuria.
Mar. 27, 1953 Received Qualification of Minister ^(stands upon) by Hwang Hae
Presbytery, Korea.
Apr. 12, 1953 Worked ^{West Tae gu} Suh-Bu Presbyterian Church of Kyung Buk
Prosbytery for two years.
May 25, 1953 Appointed Civilian Chaplain by Minister of
Defence (2.8 Class).
Jan. 5, 1956 Appointed Major Chaplain, R.O.K. Army.
Apr. 11, 1956 Employed Chief of Chaplain Section ^{of} Intelligence
School for 3 years.
Dec. 31, 1957 Employed Chief of Chaplain ^{of} 15th ROKA Division
for 21 months.

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Aug. 5. 1965 worked as a missionary of the ~~presbyterian~~
Korean Christian mission in Japan
and served as a assistant principal of
the 2nd Korean school in Tokyo for 9 ^{months} ~~th~~

Aug. 1967, ~~now~~ serving as a pastor at Kwang Jan
presbyterian church of Seoul presbytery

Wanda



이 력 서

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성 명 : 이 준

생년월일 : 1919년 3월 8일생

학 력

- 1935 - 39 평양 숭실중학의 후신 (제3중학) 졸업
- 1939 - 42 연희전문학교 문과 졸업
- 1960 - 62 미국 시카고 매크믹신학 졸업 (B. D. 학위)

경 력

- 1943 - 44 경성 흥아실무학원 전임강사
- 1944 - 45 경성일보사 편집국 정리부 기자
- 1946 - 47 미군정청 외무처 소속 주일 동경공관에 근무
- 1948 - 50 외무부 정보국 근무
- 1950 - 55 문교부장관 비서
- 1955 - 56 범양증권 주식회사 대표 취체역
- 1956 - 58 범양무역회사 사장
- 1959 - 60 단국대학 전임강사 (윤리학 강의)
- 1964 - 66 학교법인 연세대학교 법인사무처장

상벌 없음.

위와 같이 틀림이 없음.

1966년 월 일

이 준



LEE JUN

SOME THOUGHT FOR THE PROGRESS OF THE KOREAN PRESBYTERIAN CHURCH
by

Rev. Kihyuk Lee, Pastor
The First Presbyterian Church
Inchon, Korea

January 16. 1962

It is a widely known fact that the amazing success of the Korean Missions of the American Northern and Southern Presbyterian Churches in the past seventy eight years finds practically no parallel in the history of Christian churches throughout the world. I believe that this unsurpassed accomplishment for the glory of God is so far mainly due to the earnest prayer and effort of our American brethren both at home and abroad, and feel honored to take this opportunity to express my hearty gratitude to them.

There is indeed no way for us to repay the unmeasurable sacrifice and love which our American brethren extended to us so freely in the name of our Lord, and there would be nothing which could break the strong spiritual tie between us. In this respect, I deeply regret to find that there are still some Korean Christian brethren who, to the great embarrassment of the Korean churches as a whole, stir up resentment toward the American missionaries in the country. I trust that our American brethren will forgive them with the love of our Christ.

In this special year of commemorating the Jubilee of founding the Korean General Assembly, I humbly suggest a couple of ideas pertaining to the evangelism in Korea for the benefit of those who would be interested in the growth of the Korean Presbyterian Churches.

1. Let Us Be Concerned With the Project of Christianizing Korea

(1) Reasons Why Korea Can Be Christianized

- a. The great stride we made in the evangelization of Korea in the past within such a short span of time gives us a confidence in looking forward the future.
- b. The Korean church has produced innumerable martyrs and endured cruel persecutions in the past for the sake of the Gospel.
- c. It has passed through billows of heterodoxy and tasted bitter cups of strife and division, but still remains to be strong.
- d. It began to send its own missionaries to other Asian countries approximately 50 years ago, and the fact that the excellent record of these Korean missionaries has been praised throughout the world is certainly a cause for hope for the future.
- e. In the past, many evangelical movements in Europe came out of England; and in North America, from the United States.
Then, why should Korea not be the center of evangelism in Asia?

LEE, Kihyuk

(2) Spiritual Preparation for This Christianization Movement

- a. Set a target to Christianize Korea before the 100th anniversary of the American mission work in the country, have continuing prayer for this task throughout the nation, and request other Christian brethren of the world to pray for us.
- b. Foster churches that will be faithful on Sunday observance and on stewardship.
- c. Exert ourselves in personal evangelism.
- d. Work on industrial evangelism for 1,500,000 odd laborers and their 6,000,000 odd family members who would make a great contribution for the economic progress of the country hereafter.

(3) The Continued Support of Our American Mother Churches is Needed

- a. If the present stagnancy in evangelism continues, the Korean church will, I am afraid, face grave crisis within several years forthcoming. While the church is standing still spiritually, the Korean government is moving ahead speedily in renovating the country materially. When the present five year economic plan is successfully concluded with the generous support of the American government, the improvement in the living standard of the people will surely be remarkable. The mind of the people will then be too preoccupied with the desire to gain more abundant material blessings to think of spiritual grace from God. By that time I fear that the golden opportunity for evangelism will already be gone.

In view of the fact that there cannot be a true democratic society without having Christ dwelling in the mind of the people, a movement for spiritual renovation by the church must parallel with the material improvement of the country. If the generous economic aid of the U.S. Government is not to be wasted, our mother churches in America should likewise undertake a new spiritual project in Korea immediately. They should concentrate their attention to Korea in order to make it a real springboard of Christian mission works in Asia. Since Korea is a small country, they can achieve the task successfully with relatively little amount of mission funds.

Therefore, it seems that an energetic new plan for the evangelization of the whole country within next few years will be thousand times more effective than prolonging the present uncreative activities for a hundred years more. If succeeded, Korea will not only become a showcase of a Christianized democratic country in Asia, but also be able to work for the evangelization of the whole Asia as a co-worker with the American missions in this half of the world. What a great joy will it be to work with the American mother churches hand in hand until the coming of Christ!

b. Arousing a Zeal for Offerings Among Korean Christians

If the new cooperative project be carried through successfully, it will teach one extremely important lesson to Korean Christians which the American mother churches have regretfully failed to do the past. Since the responsibility to allocate mission funds was so far vested entirely in the hand of American missionaries, the Korean church has not learned in participating various mission projects by raising funds to match the dollars.

It appears that the Korean church has not grasped the real meaning of offering of offering in the light of the fact that each local church is still very reluctant to pay its share to the General Assembly for common projects. It is natural, therefore, that there exist mutual distrust between the higher church ortans and local churches to the effect that both are virtually paralyzed. In this unfortunate circumstance, many heretical leaders are rampant causing confusions and divisions among the churches.

At this point I want to suggest some specific idea to deal with this psychological problem. This question could only be solved by a cooperative project between the American mother churches and the Korean church.

When the Korean General Assembly formulates a certain concrete plan for the glory of God in the country, it should be carefully reviewed by the American Mission Board; and then the final decision must be made by mutual consent. In order to raise enough funds to meet the needs I hereby propose to initiate an eight year plan on the basis of the following suggestions:

- 1) The First Five Year Plan(1962 - 1967)
During this period, the financial needs should be met by the United Presbyterian Mission - 40%, the Southern Presbyterian Mission - 30% and the Korean Church - 30%.
- 2) The Second Three Year Plan(1968 - 1970):
During this period, the Korean Church - 50%, U.P. - 30% and S.P. - 20%.
- 3) Thereafter, the Korean Church should provide at least two-thirds of the total expenses.

On the whole, this idea is similar with the grant-in-aid practice between the Federal Government and local authorities in the United States. I believe that this kind of relationship will enhance the spirit of cooperation between the American mother churches and the Korean church; and the same time it will be the surest way for the Korean churches to be independent in the foreseeable future.

c. Three Immediate Objectives

- 1) During the First Five Year Plan, we should dispatch a large number of American missionaries to rural areas to cooperate with Korean ministers. We should build ruaral ceters to be stationed by American missionaries and make them symbols of spiritual renovation in villages.

- 2) We should establish model farms throughout the country on either the Danish or American pattern. At the outset it may be feasible for us to set up at least a couple of model farms and a factory where we could train young leaders selected among seminary graduates or other promising applicants. This kind of preliminary works is comparable with making seed bed on the farm as a preparation for good harvest. When we have enough number of these trained young men and women, we can send them into villages and industrial areas to evangelize the country with the cooperation of American missionaries.
- 3) Recently, many Christian leaders in Korea are deeply perturbed to hear a rumor that the buildings of Severance Hospital might be sold to non-believers. We hope that the rumor is groundless because the hospital is located in the center of Seoul and has been a symbol of dignity of Protestant Churches in the country. I propose that we should keep the ground at any cost so that we may make it the center of Christian evangelism throughout Asia.

II. We Must Be Prepared to Proclaim the Gospel to the Communist World

- (1) Since the hundreds of millions of people living behind the Iron Curtain are also loved and cared by God, I believe that our Lord will ultimately open the door to evangelize them someday in the future. I think that we should train brave soldiers of Christ in advance so that they may sacrificially penetrate into the Communist world to preach the Gospel when time comes.
- (2) It should be reiterated that the Christianization of South Korea must be preceded that of the northern half which is under Communist domination. If we have a large number of devoted leaders who are seasoned with their experience of working for Christ both in rural and industrial areas, we can easily select many determined missionaries out of them when God opens the door to North Korea.
- (3) Although Korean Presbyterian Seminary is widely known to be very evangelical, it is considered that its academic standard should be raised considerable in order to reach the seminary could become the center of evangelism in Asia.

The above suggestions gushed out of my burning heart are still in their crude forms, and if these dreams are to be realizable in actuality, they should be polished into a more detailed plan.

However, these are some of the most vital problems confronting us, and require urgent decisions. I admit that these plans must be carried out by the Korean church alone, but at the same time I am deeply aware of the fact that the present condition of the Korean Church makes it almost impossible to tackle such an enormous task by herself. In brief, we need a positive cooperation of our mother churches in America. Although we are extremely reluctant to ask any further help from the American churches to whom we have already owe so much, it is, I believe, a time of supreme urgency which cannot afford to have a prolonged discussion.

Thus, I hope to conclude this statement with the following specific proposals; 1) I urge the American missionaries in Korea to contact with their mission boards at home immediately so that they may study these suggestions as carefully as possible; 2) I urge the American Mission Boards to invite some of Korean Christian leaders to America to discuss the plans in detail; and 3) I urge the American Mission Boards to dispatch some of their outstanding members to Korea so that they may get the first hand information about the feasibility of these suggestions. Finally, I propose to have a joint congerence between the American Mission Boards and the Korean church leaders to open up the road to activate the plan.

CENTER FOR WORLD MISSION
Presbyterian College and Theological Seminary



장로회신학대학
세계선교원

July 31, 1992

Dr. Samuel Moffett
Princeton Theological Seminary
31 Alexander Street
Princeton, N. J. 08540

Dear Dr. Moffett:

How can I thank God enough for His Love and Grace in training and discipline for me so I can confess again that "How can I repay the Lord for all his goodness to me".

I was invited to lecture in classes by several seminaries for the summer and the time of my sabbatical from the United States. It was an opportunity to visit you and to express my love and appreciation to you. And also I would like to invite you to our campus again. However, I could not make that trip at all.

Presently, I am on sabbatical year because of my health. I had to spend most of my time in hospital during my sabbatical. Since last November, I had the heart attack three times and four times in hospital. The last one was the worst kind of the heart trouble. Having many tests and the doctors thought that it was the myocardial infarction, but so grateful that we could find out better results later.

Finally, I have moved to the Seoul National University Hospital and could have further and close examinations and found out the results. There are three results: first, one of the arteries inside my heart is very weak, so that the weak artery is crushed flat sometimes and causing my heart trouble to pump blood; second, my heart beats so irregular that my heart cannot function normally and cannot send sufficient blood to all parts of my body; and third, I have low blood pressure.

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LEE, KWANG-SOON

Now, I am so grateful that I have been convalescing well and am doing much better than before. In July 8th, I had the heart surgery for my new pacemaker. The operation was a great success even though it took for more than four and half hours. I have a programmable pacemaker and take part in some kind of medical care and rest at home. I hope that I can be able to gradually return to my normal lifestyle and return to the seminary for His ministry.

It is time to begin my life again! I have to learn how to make the most out of each and every day for my Lord. I have planed so many things for sabbatical, but the Lord had another plan to train me in very special way. As a Christian, a servant of Jesus Christ, I realized that I can be the most happy person in the world when I have incurable disease. Because I repent all my sins; I trust the Lord entirely; and once again, I surrender and dedicate myself to God as long as I live. And I pray that "put all my hope in the Lord both now and forevermore".

There is a good news of my younger brother, Yong Won. He is the president of Young Nam Theological Seminary in Tea-Ku. While I was in the hospital, his school was raised to the status of College and Seminary by the Ministry of Education. It means that the school is reconized not only by the General Assembly of the Presbyterian Church of Korea but also by the Government of Korea as a full membership of universities and seminaries in the world.

Thank God for you and thank you for your prayers. I am looking forward to seeing you next year. May God bless you richly.

Sincerely in Christ,



Kwang Soon Lee, Ph.D.

Assistant Professor of Theology of Mission
Presbyterian College and Theological Seminary

Kwang Soon Lee: Servant in Action

Little raven-haired Kwang Soon Lee struggled up the moon-lit hill with the large stone balanced precariously, Korean-style, on her small head. The work was hard, rebuilding after the war; every day after school and into the night she and her friends carried the stones. But they didn't care. They were proud; they were helping build a church for their village! Competition to be the best stone-carrier was keen; for each stone transported to the building site, she received a stamp on her arms. She smiled as she gazed at both arms, again covered with stamps today. For every ten of them she would receive another Gospel tract. Her smile broadened as she thought of the huge stack of tracts she had already collected.

The day came when two women—an American missionary and a Korean Bible teacher—appeared at that beautiful little church to share the Gospel. One of them turned to seven-year-old Kwang Soon and asked her directly, “Do you accept Jesus?” And she did, with all her heart.

From that time on she loved to go to dawn prayer meetings with her mother and sisters every day at 4 a.m. One day when she was eleven she was left alone in the church as

she knelt deep in prayer. On that day the Lord spoke to her heart, showing her clearly what she was to do with her life. She said yes, and has not wavered since.

That was thirty-five years ago. Today, Kwang Soon has given her entire life to world evangelization. An evangelist with seven degrees (two from RTS), she is Professor of Missions at the Presbyterian Theological Seminary in Seoul, specializing in evangelism, church growth, biblical theology of mission, and mission and cultural anthropology. She is also the Associate Director of the seminary's exciting Center for World Mission.

“One of my main tasks is to train Korean missionaries for mission work,” Kwang Soon explains. “Missionary candidates and seminary

students receive extensive lectures, church visits, and practical experience in the villages. We also train churches to be active in evangelism, to understand our Korean missionary message, to know the missiological task of Christians, and to know the task of the Center for World Mission.”

A powerhouse of organized energy, Kwang Soon also supervises the



Only three percent of Asia's population is Christian with each country clinging to its own deep religious roots. Korea alone is able to share the Gospel freely.



Kwang Soon's dedication to God and her unflagging zeal to spread His Gospel can be traced to the strong, godly family in which she was raised.

ings of St. Hereticus by Robert McAfee Brown:

*We are not united,
Lots of bodies we:
One lacks faith, another hope,
And all lack charity.*

The triumph of a party is never a victory for Christ. It is a mean and destructive achievement, which divides the body of Christ. When we see ourselves as the exclusive and unique people of God, we inevitably view some Christians as the enemies of God. We dwell on our strong points and others' weak points. We cease to see situations as they really are and begin to stereotype people. We contribute to polarization, avoiding the interactions and relationships which build and maintain Christian community.

Conceit

Conceit overlaps party spirit. In both cases, all that one identifies with becomes the center of his or her world. The prayer of the Pharisee is one of conceit. He prayed about himself: "God, I thank you that I am not like other men" (Luke 18:11).

Recognizing this trait in other people is easier than seeing it in ourselves. If we did not have each other to keep us humble, conceit could grow to enormous proportions. We cannot understand why other people don't see things the way we do and don't promote our pet programs. We assess people's value in terms of their usefulness in getting our views and programs adopted.

When we look at the church, don't we find these two attitudes still at work? Party interest and personal ego. One says "our side," "our cause," "our agenda;" the other, "my goals," "my strategies," "my power and influence." Never mind what happens to the church, as long as my side prevails.

Churches in our time exhibit a great deal of tribalism. Polarization in some denominations and congregations sets the interests of one side over against those of the other. People fight over mission goals and mission strategies. Each side apparently wants to win at the expense of the other. But the health of the whole body is more important than the triumph of any one theological or

regional perspective. The church would benefit so much more if each of these perspectives could contribute its own share to the well-being of the whole body.

A church has great difficulty being a community when a measure of diversity exists and when conflict is the means of establishing and implementing programs and goals. A church achieves community when its members conscientiously refuse to triumph at the expense of others. Each says, "No matter how well-meaning I am or how good the cause, my party is not God's party, and my agenda is not the equivalent of God's kingdom." The way we handle our differences is at least as important as the differences themselves.

When Paul urged the Philippian Christians to emulate the mind of Christ, he wanted them to turn aside from the party spirit and the pride that threatened the unity and effectiveness of the Christian community.

He wrote out of painful experience. Some of the first century churches were split into parties. For example, one party supported Paul while others were against him. Some

preached Christ out of sincerity and love, but others preached out of envy and rivalry. Some seemed more interested in opposing Paul than in preaching Christ.

Paul did not want this to happen at Philippi between the friends of Euodia and Syntyche. He wrote: "I plead with Euodia and I plead with Syntyche to agree with each other in the Lord" (Philippians 4:2).

The Christian Model: Servanthood

The model for church and ministry, and even for government, is not party or power, but service—for that's what "ministry" means. We live in a culture where power and authority determine greatness, where people stand on their rights, doing only what they are compelled to do and forcing others to do the rest.

This is not the way, says our Lord. "Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve..." (Mark 10:42-45).

Ministry which overcomes divisiveness is servanthood—service that ministers to the whole body. This was Paul's model. "I try to please everybody in every way," he said. "For I am not seeking my own good but the good of many" (1 Corinthians 10:33).

To Paul, accomplishing this involved at least two requirements,

Continued on page 18





Third World church leaders visit Kwang Soon's (back right) Bible class at Young Nak Presbyterian Church in Seoul.

women in Korea and eminently qualified for her current exciting role in world evangelism at PTS and the Center for World Mission.

Reflections on the Korean Church

From her position on the cutting edge of Korean evangelism, Kwang Soon keeps her finger on the pulse of her nation's church and seminary education—a pulse which is racing. PTS and seminaries like it have

become global campuses; international travel among students and professors is common. Academic standards are rising higher and higher, and competition is intense.

"Seminary students are more sophisticated and knowledgeable today," admits Kwang Soon. "Twenty years ago students wrote down what professor said as truth. Now they question it, seeking the best answer."

The Korean church continues to grow rapidly, and competition for

members is great between congregations. Pastors must stay abreast of new developments to keep their programs fresh and exciting. Most pastors are eager to start their own churches.

And there is no lack of pastors to go around, since the ministry has become one of the most attractive professions in Korea. About 20 years ago, mostly poorer students came to seminary because the ministry was lonely and not well paid. But today, it is a lucrative occupation. Lured by the high salaries, good housing, and respectable position, the top university students are now coming to seminary, pushing the academic standards higher and higher. Thousands apply each year, and PTS can accept only the 600 very best students. While growth is good, Kwang Soon is concerned.

"It is true that more churches need more pastors," says Kwang Soon, "but I fear the spirituality of Korean ministers is weaker because of their affluence. This Westernization, secularization, and materialism in the church can be a great obstacle to the Christian message in Korea. How can we be humble and simple again?"

If anyone knows the answer, it's Kwang Soon Lee. **RTS**



Third World Church Leaders' Education Program for the PTS Graduate School. In addition to being a second "mother" to these Third World students, helping them adjust to Korean life, she also coordinates courses and activities for them. Only a select few meet the strict standards for admission; every semester more than one hundred apply, but only fifteen to twenty are accepted. (See Inset)

From her position on the cutting edge of Korean evangelism, Kwang Soon keeps her finger on the racing pulse of her nation's church and seminary education.

A Christian Heritage

Kwang Soon's dedication to God and her unflagging zeal to spread His Gospel can be traced to the strong, godly family in which she was raised. Long before she was born, her mother had become the second Christian convert in her home village near Kyung-Joo, the ancient capital of Korea. Her father was the town scholar and a community leader. When he later became a Christian, he grew rapidly in the faith and became an elder in the village church.

Always active in the Korean independence movement, Kwang Soon's father was hated first by the Japanese, then by the Communists. He spent much time in police interrogation because of his beliefs, but his family stood behind him staunchly.

"Soldiers would often come to our house at night, shouting and pointing their guns at us, asking where my father was," remembers Kwang Soon grimly. "My parents told us never to tell them. He hid for days in a hole in the backyard covered with hay, while my mother brought him bowls of rice."

Such parents provided a family with a firm foundation of faith and love for each other. Through their

parents' examples, Kwang Soon and her seven brothers and sisters became hard workers and active Christians.

"I learned three things from my father," says Kwang Soon. "First, I am a child of Abraham. If we did not believe God, we could not be my father's children. Second, our whole family is an Immanuel Family; God is always with us. And third, our entire family is to serve the Lord as one in faith and love. We must not be separated, not be against each other, and not move out of God's will."

With such a heritage, it is no surprise that Kwang Soon readily accepted the Lord's call upon her life and very early became an excellent student and a natural leader.

She attended the Bible Institute at Kyung-Joo and then Taegu Presbyterian Theological Seminary (now Young Nam), where she earned a diploma in theology. She then earned a B.A. in Christian Education from the Presbyterian College and Theological Seminary in Seoul.

In 1967 she became a licensed evangelist and, over the next five years, served two small churches, first in Taegu and then in Seoul. Those years proved a valuable experience for her next ministry as an evangelist with Young Nak Presbyterian Church in Seoul, the largest Presbyterian church in the world.

So successful was she at Young Nak that, five years later, she was asked to be the National Director of Korean Presbyterian Women. Although the church wanted her to stay, she felt the call of the Lord to accept the position. However, she realized she needed further study and better English skills to do the job effectively; this meant study in the United States. The Korean Women hired an interim director while Kwang Soon packed for America. None of them knew then that Kwang Soon was in for an extended stay in America!

While in the States, she concentrated her studies in three areas—Christian education, theology, and missiology. Her first stop was South-eastern Bible College in Birmingham, Alabama, where she received another B.A. in Christian Education. While in Alabama, she started two Korean

Bible classes—one in Birmingham, the other in Montgomery—which grew rapidly into organized churches.

Sensing the need for more seminary study, Kwang Soon attended RTS, where she received two more master's degrees, in Christian education and missiology. In 1979, she entered Fuller Seminary's advanced missiology program, but in the middle of her studies there she received some very disappointing news.

"The Korean Presbyterian Women informed me they could wait no longer and were hiring a new national director," Kwang Soon remembers. "During all these years of study in the United States, I thought I was preparing to return to this job. Now they were hiring someone else. I felt rejected."

But God is sovereign, and He had in mind a different direction for Kwang Soon's life. Her professors advised her to transfer to the Ph.D. program, for which an M.Div. degree was required. In 1986 she became the first woman to hold a Ph.D. from Fuller's School of World Mission.

At this point, Kwang Soon had been in the United States for ten years and had earned five degrees—one B.A., three master's (M.C.E., M.M., and M.Div.), and one Ph.D.—making her one of the most educated



Kwang Soon stays busy teaching in a variety of programs at PTS.

THE FIRST PRESBYTERIAN CHURCH

50 Nam-Sung Ro

Taegu, Korea

Christmas, 1963

Dear Friends,

Praise the Lord for this great occasion when we listen the heavenly voice that the Word became flesh and say hellow to our earthly friends here and there. Kee Yun and I are thankful for His continueing blessings to us, my family and works, throughout the year. The three boys look like almost big men and the girl is also quite different than a year ago. Moon Hi (18) is preparing to enter college by next March. Sung Hi (15) is in first year of senior high school and Kyung Hi (13) in second year of junior high. Shin Hi (11), our only daughter, will advance to junior high school by next spring. Indced it is a great joy to watch these youngsters grow physically and spiritually, and thus thinking of the love of our Heavenly Father Who watches us with His deep love.

My church, the First Presbyterian Church in Taegu, keeps its good state. During the year we have had a big repair of the building and put new pews in the sanctuary in which the General Assembly of the Presbyterian in Korea of this year was held last September. The membership is increasing and the Lord has kept us in good spiritual atomosphere of *charis kai eirene*.

My seminary, Taegu Presbyterian Theological Seminary, runs well too. We will have our commencement exercise on December 17th and the graduates number 30. Beside the presidency of this seminary, I am still keeping to visit Presbyterian Seminary in Seoul as an instructor.

Above all, I have been pushed myself really hard for writings. My third commentary, on the Catholic Epistles, is in the printing company now and supposed to come out when you receive this letter! As you know, the Korean church is near to 80 years old now. Here are some 8,000 protestant churches and some 30 (may be too many) seminaries. But one of the serious problems we are facing at the present is lack of books. I fell the Lord's call to this field. Even though there are many difficulties in the publication, I hope to spend more time and energy for writings as the Lord leads me.

St. Paul addressing to the Philippians in the merry tone said, "Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil, 4:6). So I do covet your prayer-support evermore by which the many adversaries of our church and nation should be turned into thanksgiving.

MAY YOU HAVE A BLESSED XMAS AND A HAPPY NEW YEAR.

Sincerely yours in Christ.

Sang Kun Lee
Sang Kun Lee and the family

LEE, SANG-KUN

Sept. 1, 1959 Promoted Lieutenant Colonel.

Sept. 20, 1960 Employed Chief of Chaplain^{at} Command & General Staff College. for 3 years.

June 30, 1961 Employed Chief of Chaplain^{at} 28th ROKA Division for 9 months.

Spt. 5, 1962 Employed Chief of Chaplain^{at} Korean Military Academy for 14 months.
Discharged the ROKA Army

Nov. 6, 1964 ^{and} Serving as Minister Kwang Jang Presbyterian Church of ~~Sangji~~ ^{Sangji} Presbytery of Korea ^{for two years}

Nov. 1, 1965 ^{worked} a missionary of the Korean ~~Christian~~ ^{Christian} Mission in ~~Japan~~ ^{Japan} and ~~worked~~ ^{worked} as a assistant principal of the 2nd Korean school in Tokyo ^{for 9 months}

Aug. 3, 1967 ^{Received} Rewards and Punishment

June 25, 1955 Received Letter of Commendation as person of distinguished Service. by Superintendence of Intelligence School.

Apr. 26, 1957 Received Letter of Commendation as person of distinguished Service by Commanding General of 1st ROKA Command.

Dec. 9, 1957 Received Letter of Commendation as person of distinguished Service by Commander of 15th ROKA Division.

Sept. 1, 1960 Received Letter of Commendation as person of distinguished Service by Commander of Command & General Staff College.

Dec. 13, 1960 Received Honour Prize in the Class of Chaplains Advanced Course by Chief of ~~Chap~~ ROKA Chaplain.

Jan. 11, 1961 Received Letter of Commendation as person of distinguished Service by Commander of 28th ROKA Division.

Mar. 1, 1961 Received Letter of Commendation as person of distinguished Service by Commander of 28th ROKA Division.

Oct. 24, 1961 Received Decoration of Protected of ~~United~~ ^{United} Nation the Constitution of United Nation.

Nov. 30, 1961 Received Letter of Commendation as person of distinguished Service by Superintendence of Korean Military Academy.

①
Serving
as a pastor
at Kwang Jang
Presbyterian
Church

Lee, Sang-Kun

Lee Woo-joo
Pres. - Yonsei University

이 력 서

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번 주소 서울특별시 서대문구 연희동 340-29
성 명 이 우 주 (李宇柱)
생년월일 1918년 6월 6일생

학 력

1936. 3. 중앙고등보통학교 졸업
1937. 4. 세브란스 의과전문학교 졸업 *grad. - Severance Medical School.*
1941. 3.
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1952. 5. 대학교에서 약리학 연구
1955. 3. 서울대학교에서 의학박사 학위 수합 *Seoul National U. - Ph.D. in Med.*
1955. 5.
1958. 7. 미국 위스콘신대학교 대학원 졸업
1958. 7. 미국 위스콘신대학교에서 약리학 박사학위 수합
(심장분야 전공)

경 력

1941. 4. 연세대학교 의과대학 약리학교실 조수. 강사 조교수
1952. 5.
1952. 6. 연세대학교 의과대학 교수
1975. 현재
1958. 7. 미국 위스콘신 대학교 교수 *Profess. U. of Wisconsin*
1959. 7.
1960.10. 연세대학교 대학원장 겸임 *Dean of Graduate School, Yonsei*
1964.12.
1963.10. 대한 의학 협회 이사
1966. 5.

1966. 1.

1970. 1.

배학여자고등학교 이사 *Trustee, Pae-Hwa Girls' High School*

1968. 9.

1969. 2.

미국 미네소타대학 초청 교수

1968. 3.

1970. 4.

대한 의학 도서관협회 회장

1969.10.

1970.10.

대한 약리학회 회장

1975. 4

연세대학교 총장서리 취임

위의 기록한 사실과 틀림 없음.

작성 1975년 월 일

이 우 주(인)

Thoughts of The Times

By Martha Huntley

Korea Times
June 24, 1972

Both Soong Jun University and Dr. Kim Hyung-nam, its gracious president, have had their ups and downs in life, but what a winsome pair they turned out to be!

The university began life in 1897 as an academy which became Soong Sil Academy, the Union Christian College, Soong Sil College and now Soong Jun University. It was the first college in Korea and began in the guest room of the Presbyterian mission in Pyongyang with a handful of students.



At first a secondary school, a new level of classes was added each year until the first college class graduated in 1908—with a graduating class of two! By this time, the Methodists were working with the Presbyterians, hence Union Christian College. In 1900 there were 30 students; and in 1905, 102; and in 1910, 498.

And about 10 years later, among those college students was a young man named Kim Hyung-nam. Mr. Kim, born in 1907, had been born and raised near Pyongyang. The family had a tannery business in Pyongyang and later Mokpo. After two years at Union Christian College, Mr. Kim went to America, attending Kentucky Wesleyan College and also Pratt Institute in New York.

That both his American alma maters are proud of him is evident. Pratt Institute conferred a D.D. on him in 1966; and Dr. "Herrnan" Kim may be the only university president in Korea who has been officially made an honorary Kentucky colonel!

Returning to Korea in 1930, Kim Hyung-nam made a wonderful match with a lovely lady who had grown up near his family. They lived in Mokpo where the family business was expanding and flourishing. In 1945, however, they were forced to flee as the Japanese were most suspicious of this young community leader educated in America. They went back to Pyongyang for eight months, and then found themselves in an even more precarious position under the Communists! Once more, the family fled, this time south to Seoul.

Working now in textiles, with a company in Seoul and also Kwangju, the Kims weathered the Korean War. Six children were born and reared during these years.

In the meantime, Soong Sil College had had its ups and downs. It became de-unionized when the Methodists withdrew. In 1938, it closed altogether rather than submit to the Japanese demands of bowing at Shinto shrines. Only in 1954, after the Korean War, did it reopen.

The campus and buildings were in Pyongyang, of course, but Soong Sil College was

In 1970, Soong Sil College and Taejon College merged to become Soong Jun College, and in 1971, university status was conferred upon the school.

Now there are 1,400 students on the Seoul campus, and there will be 1,500 next year, with 500 in Taejon and more next year. Sixty percent of the Seoul campus students come from the Seoul and Kyonggi area, 40 percent from all over the country. Ten percent of the Seoul students and 20 percent of the Taejon students are women.

There are 14 majors offered from computer science to law, including the liberal arts, social work, economics, business administration, foreign trade and five branches of engineering. The university continues toward its goal of a Christian environment and strong emphasis on the sciences.

Dr. Kim's own influence can be seen everywhere. In the five years he has been president, there have been five new buildings, the student body has doubled, and the science-business departments have been greatly strengthened. His own pride and joy is a "new generation" (as opposed to the "older generation" at other well known Seoul universities) computer! Computer programming, key punching and such subjects are popular and needed in a developing country.

The university computer processes the government's data cards on the highway program, and we met two Japanese engineers at the university who were working with the school on plans for the Yongsan dam soon to be built near Mokpo. We also saw a group of high-school teachers, two from each province, in a computer science class sponsored by the government.

Like Dr. Kim, we were fascinated with the computer, in its own room, the only place on campus besides the dorms where shoes are taken off! A THINK sign sits atop one of the impressive machines.

We were also impressed with the students. We met several we have known in Cholla-namdo, all bright, attractive, eager, gifted young people that we had not known were Soong Jun students.

There was Miss Ko, a bright-eyed coed studying computer science; Mr. Kim, an English lit. student planning to go on to seminary; Mr. Kang, a very poised and likeable young man well aware of the school issues and problems, who will be running for president of the student body.

An electronics major, Mr. No from Seoul introduced himself and we spoke of his family and his choosing to come to "a school that is Christian." A foreign trade major came up, saying he knew me from The Korea Times — "In my personal English study, I've read The Korea Times every day for five years so I feel I know

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The campus and buildings were in Pyongyang, of course, but Soong Sil College was still alive in the hearts of those interested in Christian Korean education. Classes began in the refugee-built Yongnak Church, with pastor Han Kyung-jik temporary president. Land was bought south of the Han River at 70 hwan a pyong, (this land is now valued at 100,000 won or more a pyong).

The rebuilders of the college were its alumni. Dr. Han Kyung-jik, surely one of the world's outstanding pastors, and Kim Hyung-nam were two of the men who obtained a government license, erected buildings, gathered a faculty and library and restored the college.

Dr. Kim had become an elder in the Presbyterian Church and was for many years its treasurer. He was also one of the leading textile industrialists in the country, and he has given the money for two of the university buildings. One of these buildings is a dormitory now under construction, given in memory of the late Presbyterian missionary D.J. Cumming. As a student, Dr. Kim had been on a self-help scholarship, working in the college shop at six sen (about 3¢) an hour!

of the Seoul campus students come from the Seoul and Kyonggi area, 40 percent from all over the country. Ten percent of the Seoul students and 20 percent of the Taejon students are women.

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An electronics major, Mr. No from Seoul introduced himself and we spoke of his family and his choosing to come to "a school that is Christian." A foreign trade major came up, saying he knew me from The Korea Times — "In my personal English study, I've read The Korea Times every day for five years, so I feel I know all the writers."

In chapel, the voices of all the students soared — one could feel truly here in the students' spirit is the heart and the future of the university.

Dr. Kim and I walked out, speaking of dreams. I asked him what his dream was...

"I think almost all my dreams have come true. To have a good business and see my children in it. To have a good university that will serve the nation, and students who will be strong academically, and in their Christian lives, and in their outward looks. But I've just been one part of a relay," he said, very serious. "Now it is time for someone younger and stronger to go the next miles."

Completely won by this tall, gracious Kentucky-colonel in Korea, I felt he had done well in his stretch of life's relay race, for his country, his family, and Soong Jun University.

* * *

Mrs. Huntley is a Presbyterian missionary-journalist living in Kwangju, Cholla-namdo.



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Korea Times Photo
Fifty-one-year-old farmer father, right, and 35-year-old farmer son beam in front of cow as they speak of new plan for the new year. Kim Yong-gil, the 1966 Magsaysay prize winner for public service, is the principal of the Canaan Farming School and son Pom-il is a teacher in charge of discipline at the school.

Like Father, Like Son

By Nam Johng-lio

AT THE CANAAN FARMING SCHOOL, Pungsan-ni, Kyonggi-do — The morning bugle breaks the dawn stillness at just 5:30 a.m. Students spring up and gather in a loess ground in four columns within five minutes.

For 50 minutes the students listen to the teacher's lecture and perform gymnastics. After breakfast, an eight-hour program of education starts, closing at 6 p.m. when the bell of an attached church tolls. Taps echo across the field at just 10 p.m., after four hours of review of the day's lessons and experiments.

It's not happening, however, at a military academy or a military training center. It is the daily routine at the Canaan Farming School, what one student described as the only real farmer training school in Korea.

Kim Yong-gil, principal of the school and the 1966 Magsaysay Award winner for public service, and his son Kim Pom-il handle the tough daily training for the students and supervise administration of the school.

The 61-year-old Presbyterian church elder and 35-year-old son, although assisted by eight other family members whom the students call a faculty corps, not only lead a life similar to that of the students, but share every bit of the daily work.

"For example, the father and son Pom-il sometimes compete in their education technique. Whenever the son made an improved chart for education, the father always followed him by making better one," said Lee Choon-hong, 59, a farmer student from Chung-chong-pukto.

The 35-year-old son was praised by his father when he obeyed without objection his father's instruction to hold the simplest of wedding ceremonies, he added.

"No invitation cards were issued. Only 25 well-wishers attended the ceremony. Fountain pens were exchanged between the bridegroom and the bride as wedding gifts. Wedding dress? No, never happen. Clothes similar to uniforms of high school students for the bridegroom and a chimia and chogori for the bride were enough," said a witness at the son's wedding ceremony held at the school ground in October, 1966.

"Papa would have allowed my brother to present his daughter-in-law a wrist watch for a wedding gift, but my brother followed his decision to buy a fountain pen. Like father, like son," 21-year-old Miss Chal-nan, third daughter of the principal, said.

The father and son insist on the necessity of frugality, saying that "belt-tightening" should be the motto of our life since poverty prevails in the country.

The Magsaysay prize winner also emphasized that it should be the mission of Korean intellectuals to liberate farmers from the "enemy" called poverty. He also said he would not call even his sons real sons if they did not display the spirit of diligence, service and sacrifice, the teachings of the Canaan Farming School.

"Try to make yourself a great farming leader rather than a hero, that was my advice to my 17-year-old son who was full of ambitious dreams for his future life.

"Now, after 18 years, my son is sometimes apt to go further than me in giving students farming skill and spiri-

tual education," the farmer-philosopher said.

The spiritual cooperation between the father and the son has brought great development to the farming school since Aug. 29, 1966 when Kim was awarded the prize by the Magsaysay Foundation Board of Trustees in Manila.

With the \$10,000 cash prize from the foundation, Principal Kim has built one church, one hall, two poultry-yards and hog-yard, and bought teaching apparatus and books required for the farm training.

Thus far 2,600 have graduated from his 16-day training course and 15,600 from his three day course. The farming school also gained a profit of some 1.2 million won in 1967 from the farm that produces potatoes, several kinds of fruit and eggs.

As the Magsaysay Trustees once said of Kim, he and his son live a simple life "with bible in one hand and a hoe in the other," and try to apply Christian principles to improve agriculture and imbue rural life with new joy and dignity.

The philosophy of the farm, which was founded on Feb. 1, 1962, has been strengthened and developed by his other sons and daughters, who were determined to imbue the spirit of self-sufficiency in the minds of trainees.

Pom-il reiterates that self-sufficiency is patriotism; to sweat as a farmer is to atone for the sins of his ancestors; to work hard is the essence of the teaching of Christianity.

The son's determination to follow the footsteps of his father was well explained when he said: "I will go along the thorny road as long as I live. If possible, until my six-year-old son comes of age, I will continue this life."

*Korea Times
Jan 7, 1968*

Wedding Dress? Never

RADIO AND TV PROGRAMS

7:05—Music Americana	3:10—Mike Douglas (Martha Raye, LTG Lewis Walt)	8:15—Radar 640
8:05—Finch Bandwagon	4:45—Cartoon Carnival	9:05—Songs of the Past
9:05—Jazz Book	6:30—My Favorite Martian	9:50—World Topics
10:15—Adventures in Good Music	6:55—Showcase	10:00—News
11:05—Toscanini	7:30—Ed Sullivan Show	

Jan. 7
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Ok Namgung, Kun Yu

Journalism Circles Recall Pioneer Patriot Newsmen

The following is the third part of a series of articles on outstanding journalists who devoted their lives to the preservation and development of Korean journalism.—Ed.

By Miss UN-GYONG CHONG

In any review of the pioneers of the journalism in Korea, the name of Ok Namgung, who is better known as a patriot than a journalist, must certainly be included.

Born in Seoul in 1863, Namgung studied Chinese until the age of 20 (there was no school then). The next year he enrolled in the government-run English language school established in 1883, and graduated with top honors after a year's study.

Because of his fluency in English, he served as interpreter for King Kojong. In 1893, he was appointed a county chief in Kyongsang Pukto.

After having served a year as county head, he was transferred to the central government and made chief of the civil engineering bureau at the Home Ministry.

He participated in many reform movements in that position, including the enforcement of the solar calendar system, the establishment of modern schools and the introduction of vaccinations.

However, his more important works were civil engineering projects such as the widening of streets in Seoul and the building of Pagoda Park on Chongno.

Namgung's career as a journalist began in 1896, at the age of 34. When Dr. Jaepil So established the Independent, Namgung was made responsible for the English section of the paper. At the same time he served as the director of general affairs at the Independent Association which was also set up by Dr. So.

After the Independent was shut down in 1898, Namgung

established the Hwangsong Shinmun which was published daily beginning Sept. 5, 1898. The Independent had been issued only three times a week.

Realizing that the enlightenment of the people was the best way to save the country, he began devoting himself to education and to this end started a correspondence course in 1907.

Namgung, in cooperation with other patriots of that time, attempted to establish a private college but the Japanese prohibited this.

After the annexation of the country by Japan in 1910, Namgung embraced Christianity and taught English grammar at the Baehwa Girls' School. Though his subject was English, he secretly taught the girls the history of Korea, a subject then forbidden by the Japanese authorities.

For 22 years, from 1918 when he left Seoul for Hongchon, Kangwon-do until his return to the capital in 1939, Namgung continued fighting the Japanese colonization of Korea in Kangwon-do.

He composed and wrote the words for several patriotic songs which are still sung and authored many books designed to instill the spirit of independence in the people.

In 1933, he was arrested by the Japanese police and imprisoned for his patriotic activities but was released the following year on probation.

Namgung died in April 1939, at the age of 77, due to old age and poor health aggravated by several imprisonments.

A person closely related with Ok Namgung when he began his journalistic career is Kun Yu who played a part in the establishment of the Hwangsong Shinmun and inspired patriotism by writing editorials in the paper.

Yu was also a close friend

of Chi-yon Chang, publisher of the paper, who had to resign from his post following his patriotic editorial on the 1905 Protectorate Treaty.

Having succeeded Chang as publisher, Yu ran the paper for a time, but eventually resigned as the Japanese oppression of Korea newspapers intensified.

Yu then devoted his efforts to promoting education in the country. As a first step, he established, about 1908, the Kiho Academic Association.

This association founded an educational institute that was the forerunner of Chungang High School.

Yu served as principal of this and other schools for three years beginning in 1913, during which time he taught students the history of Korea.

Like other journalists of the time, Yu authored many books, especially on the Korean history, which were all confiscated by the Japanese authorities because they opposed Japan's colonial policy in Korea.

When the Dong-A Ilbo was authorized for publication in 1920, he was appointed editorial supervisor of the paper along with another journalist, Ki-taek Yang.

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皇城新聞

大韓民國 第四年二月六日 星期六

（一）日七初月正子庚庚曆

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第 三 二 九 一 月

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本報願望：為韓國之發展與進步貢獻力量

Clergyman Or Theft of Antic Appreciation

PHOTO BY THE
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Korea Herald Photo
HWANGSONG SHINMUN — This is a copy of the Hwangsong Shinmun founded by Ok Namgung on Sept. 5, 1898 after the Independent was closed. The paper was a daily, whereas the Independent came out three times a week.

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The following is the third part of a series of articles on outstanding journalists who devoted their lives to the preservation and development of Korean journalism.—Ed.

By Miss UN-GYONG CHONG

In any review of the pioneers of the journalism in Korea, the name of Ok Namgung, who is better known as a patriot than a journalist, must certainly be included.

Born in Seoul in 1863, Namgung studied Chinese until the age of 20 (there was no school then). The next year he enrolled in the government-run English language school established in 1883, and graduated with top honors after a year's study.

Because of his fluency in English, he served as interpreter for King Kojong. In 1893, he was appointed a county chief in Kyongsang Pukto.

After having served a year as county head, he was transferred to the central government and made chief of the civil engineering bureau at the Home Ministry.

He participated in many reform movements in that position, including the enforcement of the solar calendar system, the establishment of modern schools and the introduction of vaccinations.

However, his more important works were civil engineering projects such as the widening of streets in Seoul and the building of Pagoda Park on Chongno.

Namgung's career as a journalist began in 1896, at the age of 34. When Dr. Jaepil So established the Independent, Namgung was made responsible for the English section of the paper. At the same time he served as the director of general affairs at the Independent Association which was also set up by Dr. So.

After the Independent was shut down in 1898, Namgung

established the Hwangsong Shinmun which was published daily beginning Sept. 5, 1898. The Independent had been issued only three times a week.

Realizing that the enlightenment of the people was the best way to save the country, he began devoting himself to education and to this end started a correspondence course in 1907.

Namgung, in cooperation with other patriots of that time, attempted to establish a private college but the Japanese prohibited this.

After the annexation of the country by Japan in 1910, Namgung embraced Christianity and taught English grammar at the Baehwa Girls' School. Though his subject was English, he secretly taught the girls the history of Korea, a subject then forbidden by the Japanese authorities.

For 22 years, from 1918 when he left Seoul for Hongchon, Kangwon-do until his return to the capital in 1939, Namgung continued fighting the Japanese colonization of Korea in Kangwon-do.

He composed and wrote the words for several patriotic songs which are still sung and authored many books designed to instill the spirit of independence in the people.

In 1933, he was arrested by the Japanese police and imprisoned for his patriotic activities but was released the following year on probation.

Namgung died in April 1939, at the age of 77, due to old age and poor health aggravated by several imprisonments.

A person closely related with Ok Namgung when he began his journalistic career is Kun Yu who played a part in the establishment of the Hwangsong Shinmun and inspired patriotism by writing editorials in the paper.

Yu was also a close friend

of Chi-yon Chang, publisher of the paper, who had to resign from his post following his patriotic editorial on the 1905 Protectorate Treaty.

Having succeeded Chang as publisher, Yu ran the paper for a time, but eventually resigned as the Japanese oppression of Korea newspapers intensified.

Yu then devoted his efforts to promoting education in the country. As a first step, he established, about 1908, the Kiho Academic Association.

This association founded an educational institute that was the forerunner of Chungang High School.

Yu served as principal of this and other schools for three years beginning in 1913, during which time he taught students the history of Korea.

Like other journalists of the time, Yu authored many books, especially on the Korean history, which were all confiscated by the Japanese authorities because they opposed Japan's colonial policy in Korea.

When the Dong-A Ilbo was authorized for publication in 1920, he was appointed editorial supervisor of the paper along with another journalist, Ki-taek Yang.

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이 력 서

본 적 : 경남 대동군 영통면 이천미 473.

면주소 : 서울특별시 영등포구 신남동 244-144.

학 력

1923. 4. 9입생



학 력

- 1951. 5. 1) 봉회 장노회 신학교 본과 졸업하였음.
- 1955. 3. 10)
- 1956. 4. 1) 계명대학교 영문과 1년 수 학하였음.
- 1957. 3. 31)
- 1969. 2. 28) 미국 아일리루 신학대학원에서 심리학 및 상담2년수 학.
- 1970. 12.31)

경 력

- 1953. 9. 1) 경북담성군 유가면 유가장노교회 전도사 시무 하였음.
- 1955. 3. 31)
- 1955. 5. 2) 평양노회에서 목사 안수 받았음.
- 1955. 5. 2)
- 1957. 11.28) 경북 대구시 삼구 대명동 장노교회 목사 시무.
- 1957. 11.28)
- 1971. 11월 현재까지 공군 군목으로 시무중 현재 오산 기지교회에서 목사 (공군중령)로 시무중에 있음.
- 1957. 11.28)
- 1972. 2월 현재까지 공군군목으로 재직중 공군기지병원(공군요양소 1년 6개월 포함)시무 하였음.

외와 어머니 상익 무함.

LEE RYOUNG - SB



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SPRING, 1969 THROUGH AUTUMN, 1970

Dated this 11th day of December 1970

Smith James Jones, Jr.
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Dr. Lee Han-Bin.

이 력 서

본 적: 서울특별시 용산구 우암동 60의 10

현주소: 서울특별시 서대문구 대신동 111의 12

성 명: 이 한 빈

생년월일: 1921년 2월 9일생

학 력 및 경 력

- 1940년 함흥 영생중학교 졸업 Hamhung, Yong-Saeng Middle School
1944년 일본 동지사 대학 이과 수학 Japan
1946-1949년 서울대학교 영문과 졸업 S.N.U.
1949-1951년 미국 하버드대학 경영대학원 철학박사학위 취득 Harvard Ph.D.
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1958-1960년 재무부 예산국장
1961년 재무부 차관 Ministry of Finance, Asst. Minister
1962년 서서 UN 대표부공사
1963-1964년 서서 초대 대사 겸 로마법왕정 공사
" 오스트리아 대사
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1965년 하와이대학 동서문화연구소 연구교수 East West Center, Hawaii
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1970-1972년 하와이대학 부설 동서문화연구소내 기술 및 발전연구소 소장 East West Center

상 벌

1963년 정부로부터 2등 수교훈장 받음.

위. 이 한 빈

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LEE HAHN-BIN

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- 1951 하아바드대학교 경영대학원
졸업 (MBA)
- 1967 서울대학교 철학박사 학위
취득 (논문: 발전의 시간적
차원)
- 1951 재무부 근무: 예산국장 (58),
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- 1962 초대 주 스위스 대사
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- 1966 서울대학교 행정대학원장
- 1970 하와이대학교 동서문화 센터 동서기술 및 발전연구소장
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- 1956 한국행정학회 창립회원: 회장 역임
- 1966 아시아 발전행정연구회 창설(Teheran): 초대 회장
- 1967 한국 미래학회 창립회원
- 1969 아시아 고등교육 워크숍—대학개혁 세미나 지도자(Hong Kong)
- 1970 아시아 기독교대학 육성기금 운영위원회 (연합선교 재단 산하)
프로젝트 위원장, 총위원장 역임
- 1971 UN 대학 설립에 관한 UNESCO 자문위원(Paris)
- 1973 아시아 국제 공과대학원 이사 (Asian Institute of Technology,
Bangkok)



저 서

- 1965 작은 나라가 사는 길—스위스의 경우(동아출판사)
- 1968 Korea: Time, Change and Administration
(Honolulu: East-West Center Press)
- 1968 사회 변동과 행정(박영사)
- 1970 국가 발전의 이론과 전략(박영사)
- 1970 Administrative Reforms in Asia (Manila: EROPA)
- 1970 Handbook of Development Administration (Brussels: International
Institute of Administrative Sciences—영어판, 불어판, 스페인어판)
- 1973 창조와 개혁의 정신(삼화출판사 근간)

Continuing Dialogue on IE Proposals.

June 1967

Some things I know about Rev. Lee Kwan Chan.

1. He is the best avangelist in the country both personally and as a preacher. Men like Dr Han from Yong Nak Church hold this view.
2. He has power in t e Church --- usually because even if one dislikes him all ocknowledge point one above.
3. He has a good chance of being head of the Lvangelism daportment for the next ten years.
4. He is remarkably healthy and fit and very frugal in his personal life,
5. He is one of the most ocumenically minded Korean ministers I know. He has a controlling interest interest in Army chaplaincy which is ecumenical. He is chairman of the Rag Pickers one of the more exciting ecumenical evangelistic works now established here in which our danomination has a minority of workers ond monay. He constantly urges and is able to form interdenominational work in country evangelism, often with opposition from his cwn brathren. I know of two occassions when through his perserverence and weight he enlarged IE area committees to be interdenominational, despite opposition from some of the brethren and a missionary. This ecumenical attitude may ba partly due to the fact that before the split ha worked very closely with the Canadian Mission and now at the top level has many friends among them.
6. Finally, he continually amazes me as to his vision of where evangelism should take place --- that is, in new areas cf the society with new methods --- he often says that Jesus is working in areas of Korean society that most ministers never conctect.

You will realize from this Iam a supporter, I guess this is so because I tend to judge people on whether thay produce.

Sincerely Yours,

Richard F. Wootton

Richard F. Wootton.

Creative response

Let justice roll on like a river

By Lee Won-sul



Finally at last, the frenzy of the presidential election is over. After having had ex-military generals in the highest office of the government for over three decades, we are going to have a civilian in the Blue House. That democracy is by far the best form of government is indisputable, but its process is expensive, time-consuming and strife-ridden. During the past few months, the press inundated us with a flood of slanderous accusations, vote-buying, wiretapping, and malicious disinformation exchanged between the presidential candidates. Up to the very last day of the campaign, no one could predict for certain what would be the final outcome of the election's neck and neck competition.

But our people have proven to be worthy of a politically matured nation. The election result has sparked our deep faith in common people. It has amply demonstrated that Korean society is an ocean covered with the "scum" of politicians below which lie the pure, deep waters of common humanity. Our voters refused to be cajoled by sweet

campaign promises. I see a great future for our nation, especially at this momentous time when the Pacific Rim age is looming large in the wake of the closing of the Cold War era. May Korea play a leading role in reshaping the destiny of Asia as we usher in the second millennium, the year 2000!

Signs foretelling the bright, great future of our nation abound. The smashing victory of Kim Young-sam far exceeding the predictions of political pundits has attested to this fact. Kim Young-sam ran ahead of others in most areas except Kim Dae-jung's strongholds in the Cholla provinces. What was the principal secret of his victory?

Kim Young-sam is not a spellbinder. His oratorical skill is somewhat inferior to other candidates. Nor did he present a host of alluring campaign pledges such as the cancellation of the overdue debts of the farmers or the sale of apartments at half their current prices. He did not make any promise that he was not confident of fulfilling. But our voters demonstrated good, sound judgment in choosing his "reform-amidst-stability" slogan

in lieu of the "drastic change promises" of other major candidates.

The "mandate of heaven," "the will of the people," is given to Kim Young-sam. The hefty, awesome responsibility of charting the future course of our nation toward the opening of the 21st century has been given to him. Had President Roh Tae-woo remained in the ruling party, he would not have had to struggle as hard as he did. Had the tycoon-turned politician Chung Ju-yung not siphoned off votes from the conservative camp with his ponderous "money power," his entry into the Blue House would have been much less troublesome. Against all the seemingly insurmountable odds, Kim struggled valiantly. I congratulate him heartily.

Now, the President-elect deserves rest. But can he take the time to rest? Problems confronting our country — ranging from the sagging economy, rising crime rate, disrupted law and order to educational crisis — will not allow him to rest. He will be having sleepless nights as he makes preparations to take over the reign of the government. How

should he prioritize the policies that he envisions? In what manner? In what order?

I trust that our President-elect will steer the course of our nation in the right direction. In his long political career stretching nearly four decades, he has amply demonstrated his moral rectitude. He has never been tainted by any rumors of graft-taking. He has never been blemished by any rumors of resorting to Machiavellian machinations. Moral rectitude has been a hallmark of his public image.

Morality is the mental condition of courage, confidence, discipline, enthusiasm and willingness to endure hardship in making right decisions. It should be the basis of all policy decisions. So long as the next President follows the inner voice of his consciousness, he will pilot the nation into a peaceful harbor.

Kim Young-sam has promised, "I will keep the water of the upper stream clean; and when I finish the term of office in the Blue House, I will return to my present house as an ordinary citizen." To me at least, this promise is the most important one he mouthed in his election campaign. As Amos, the ancient Jewish prophet, cried out, he should "let justice roll on like a river, righteousness like a never-failing stream." So long as justice and righteousness roll on in our society like a never-failing river, all other problems vexing us today will be resolved.

Creative response

We've done it again

By Lee Won-sul



We've done it again!: Winning the gold medal in the Olympic marathon in Barcelona, fifty six years after the "glorious-yet-ignominious" event in the Berlin Olympics. In Berlin in 1936, the Korean marathon champion, Sohn Kee-jong, had to run the race with the Japanese flag on his breast, but in Barcelona this time, the Korean national flag was hoisted high in the Olympic main stadium as our young national hero, Hwang Young-cho, stepped onto the stand to receive his gold medal. What an unforgettable, emotion-ridden scene!

In the pre-dawn of Aug. 9, exactly the same day Sohn Kee-jong won the gold medal in the Berlin Olympics in 1936, practically the whole nation was up to watch on TV the marathon race in Barcelona with hated breath.

"How can you keep on snoring while one of our marathon runners is competing with a Japanese runner?" My wife shook me out of sleep at about 3:40 a.m. Somewhat abashed, I snickered, mumbling "Oh! Dear me! How in the world did I doze off at this critical time?"

No sooner were my eyes glued again to the TV than I was wide awake with excitement. Hwang Young-cho was racing neck and neck with a Japanese,

Koichi Morishita, at the forefront of the race. "Another of our boys, Kim Wan-kee, had formed a front trio for a while, but he fell behind, with his hands clenching his stomach. "I hope nothing is wrong with him," whispered my wife in my ears as though we had been watching TV in public with all the people of this country.

My heart pulsated faster and faster as the two front-runners continued to vie with each other until they came to the steep hills of Montjuic. "Of God! Please help Young-cho. We would hate to see him beaten by a Japanese." I prayed. And then, I felt somewhat embarrassed to offer such an un-Christian-like prayer. But that was my true feeling. Which must have been shared by all my compatriots at that moment.

The acclivity of Montjuic, known as the Devil's hill, was rather steep. Morishita refused to lag behind Hwang and kept on running on the ascending road at the same pace as our champion. "Oh God! What is going to be the upshot of this contest between Korea and Japan? Please let Hwang win the race so that we may wash away the ignominy of the Berlin Olympics." I prayed again.

When the two competitors came through a tunnel which stood at the 40

km mark, Hwang suddenly paced faster on the downhill. Appreciatively exhausted, Morishita could no longer keep pace with our champion, and the gap between them gradually widened. As the TV camera showed the tower of the main stadium, our Korean marathoner seemed to be more energized. As he raced into the stadium amid a wild uproar of cheering given to him from the people in the stands, I felt tears misting my eyes. What a proud scene it was to watch our champion waving his hands high in response to the crowd and blowing them kisses! I had never dreamed of seeing such an impressive scene in my life.

In the proud hands of Hwang Young-cho, our national hero, did I read signs adumbrating the bright future of our nation. In his success story did I find the epitome of our national history.

The press informed us of the unusual life of our national hero. Born in a poverty stricken family in a hamlet located at a remote corner of this land, his boyhood was a series of unbearable suffering. His parents — his father a fisherman and his mother a diver — could not provide square meals to their children. But Hwang did not succumb to his fate. With a firm, unswerving determination,

he set a high goal in sports and struggled without ceasing to attain it. And finally he achieved his goal by winning the most glorious medal in the Barcelona Olympic for our people.

Seldom in the past have our people felt such heightened ecstasy. Seldom in the past have our people shared the same sentiment in such an impassioned mood. Seldom have our people in the past felt so proud to be Korean. We've done it again. We'll do it again!

Among our people, the happiest person must have been Sohn Kee-jong, the marathoner who triumphed in the Berlin Olympics with the Japanese flag on his breast. His name engraved on the Olympic tower of Berlin was in Japanese. Sohn has struggled to restore his name in Korean on the historical record of the Olympics for over four decades since our national independence, but still, he has not succeeded.

Now, an octogenarian, Sohn left for Barcelona just before the marathon race started. At the airport before boarding the plane, he said to reporters, "I feel a strong hunch that one of our runners will win the gold medal. Prompted by this feeling of a roseate prospect, I've made up my mind to journey to Barcelona to encourage our athletes." True to his prophetic statement, we won the victory in the race that is truly the "belle" of all Olympic sports. Now at last, Sohn must feel that his honor has been restored. A Korean runner beat a Japanese runner by winning the gold medal in the Barcelona marathon. We've done it again. And we will do it again!

Creative response

Misfired prophecy

By Lee Won-sul



At the midnight hour of Oct. 28, last Wednesday, my eyes were glued to my TV that televised the incredible scene of the people waiting for the "impending Rapture." The root of the word, rapture, comes from the Latin word "raptus," meaning "to be caught up." In the New Testament, we read: "For the Lord himself shall descend from heaven with a shout, with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thessalonians 4:16-17)

In the history of the Christian church, the hope of Rapture has given its believers true courage to face deadly persecution. It also has become a cornerstone of Biblical eschatology. However, Jesus Himself said, "But of that day and hour no one knows, no, not even the angels of heaven, but My Father only." (Matthew 24:36)

In this respect, it was blasphemous for the Doomsday preachers in Korea to come out boldly with their prediction of "the day and hour" of the Second Coming of Christ.

The scene of the church on television was full of people, old and young, men and women, arrayed in white dresses signifying the purity of their hearts in their preparations to ascend to heaven. It was not a normal worship service. Everybody seemed to be in a state of

trance, a dreamy state in which a person does not notice what is happening around him. Singing, wailing, weeping, shrieking, and gesticulating with both hands lifted high, all the people assembled in the sanctuary seemed to be in hysterics.

The nave was so steamed by the body heat generated by the "true believers" — if we can borrow the expression from Erich Hoffer — in jumping and shaking, that the television camera lens was fogged, over and over again. Even a little girl stood shaking her whole body, often raising her head to look up at the ceiling as though she was readying herself to ascend to heaven while shouting her prayer in tears. From time to time, the television camera glimpsed the preacher standing on the pulpit, his one hand holding the Scripture and another hand pointing upwards as though he would be the first to be lifted up.

I had no way to fathom the minds of those who had given up all of their earthly possessions for the false promise of their preachers. Did they really believe that they were the only "chosen ones" among so many Christians in the country and in the world? Did they truly believe that their past deeds merited their being chosen for Rapture? How about the case of the preachers? Where in the world did they get the idea that they could calculate "the day and hour" of the Second Coming of Christ that Jesus Himself denied knowing?

Furthermore, I pondered on a ques-

tion recurring on my mind: "Would Christ welcome those who await. His return in the church? Wouldn't it be more plausible to say that Jesus would take those who are with the poor to alleviate their pains in His name?" The Bible says, "For as the body without the spirit is dead, so faith without works is dead also."

Lee Chang-lim, founder of the Mission for the Coming Days, has already been incarcerated for misappropriating some 3 billion won that had been donated by his faithful followers. Had he really believed in the coming Doomsday, why in the world did he need the money? Why did he hide it? How could he convince his followers that they should sell their earthly belongings and donate the money to him?

The harmful effects of this pathetic event are inestimable. The Prosecutor General's Office has already received many complaints from the eschatological churchgoers who had given their money and property to their preachers. The Oct. 28 event had been reported throughout the world. How would the people of other nations think of us, the Koreans?

What should we do to prevent the recurrence of such an event again?

Some mainline church leaders have come out saying that the government should enact a "law to regulate religious activities." Democracy is not a hallmark of permissiveness. Pernicious teachings to delude people into believing some-

thing false should be penalized.

However, as some commentators in the mass communication pointed out, the mainline denominations should feel responsible. When the church welcomes only the well-to-do and feels little social concern for the underprivileged, where can the have-nots turn to find spiritual solace? In such a state of spiritual bankruptcy, religious cults claiming to have a panacea for all woes can readily take roots in the minds of the alienated.

For the academic community, it may be high time to analyze the socio-psychological backdrop of this event. So long as the sociopolitical unrest now sweeping throughout all segments of our society remains unchanged, the masses alienated from the privileged will continue to cling to mystical teachings of such quasi-religious cults. Who were those preachers who misled the people with such blasphemous prophecies? What were their family and educational backgrounds? Their true motives? And then, our psychologists may also delve into the followers of these false prophets in terms of their socio-educational backgrounds.

As the year 2000, the second millennium, is drawing nearer, only 2,600 odd days away, people are bound to hope for a new "golden age of peace and prosperity" either in Biblical terms or in secular terms. I truly wish that the Oct. 28 happening will be the real "end" of the false "end-times prophecy."

The writer is former president of Han Nann University in Taeyon and now serves as chairman of the Korea Federation of Christian Schools. He has published 14 books, half of which are in English. He is also a prominent lecturer on current international, historical and political themes. — Ed.

Creative response

Intelligent choice

By Lee Won-sul



"Your life is a series of making choices. You have to make intelligent choices in choosing food, clothes, hooks, friends, jobs, and especially your spouse." This was a valuable lesson that I learned from a professor in my freshman year at Yonhee University (today's Yonsei) in 1950. Although my education at the university was interrupted because of the outbreak of the Korean War that year, the memory of that lesson stuck with me. With my eyes closed, I still recall the slender figure of my professor, a famous poet, who emphatically stated this advice repeatedly. During the war, my professor was taken to the North by the Communists, but his memory has lived in me.

To make an intelligent choice in every decision we make is crucially important. But I find that it is not easy to put it into practice. More often than not, I have impetuously made foolish choices, only to later regret their consequences.

As "D-Day," December 18th, when our voters will make a fateful decision in choosing the next president of this Republic, is drawing nearer, only five days away, the edifying lesson that I learned in my college freshman year recurs in my mind. How can I make an intelligent choice in this presidential election?

Contrary to our initial expectations of having an eventless, fair and clean presidential election this year, we are con-

fused by the occurrences of controversial campaign issues tainting the election atmosphere. The police and tax authorities have discovered firm evidence of Hyundai's illegal money laundering to support Chung Ju-yung, the tycoon-turned-presidential candidate. Chung has in turn criticized the "neutral cabinet" for being "biased" in its investigation, claiming that the Democratic Liberal Party has done much worse vote-buying schemes. In the meantime, Kim Dae-jung, the candidate of the Democratic Party has condemned both Kim Young-sam and Chung Ju-yung. And then, the press reports that Kim Dae-jung's hands are not so clean as he claims to be. The rest of the five presidential hopefuls have censured all the candidates of the three major political parties.

Who should we listen to? Who is right? Who should our choice be?

Never in the past elections have our people been gripped by such an emotional upheaval as we experience today. Never in the past has there been the precedence of an incumbent president leaving his political party on the grounds of safeguarding a clean-slate election result. Never in the past has there been a so-called "neutral cabinet" to manage a presidential election.

Why? What are the major causes of this "election fever" enwrapping the

whole nation at this time? It is not difficult to surmise a few reasons.

First, the grand opening of the year 2000, the second millennium, is only eight years away. Inasmuch as the next president will serve until the early part of 1998, the state of our national affairs at the time of the opening the 21st century may well depend upon how effectively the next president discharges his awesome responsibilities during his five-year-term.

Second, the next five years will be a crucial period for national reunification. Even Kim Il-sung, whatever super-human power he allegedly possesses, can not fight the process of aging. After he bows to the inevitable, his inept son, Jong-il, can never, as it has been widely speculated, prolong his power more than, say, three years. In all probability, the onerous task of national reunification may fall into the lap of the next president.

Third, the success or failure of our Nord-politik shall be decided by the quality of leadership exercised by the next president. If things move on continuously without a hitch, Korea may get a lion's share of the proposed Siberian development. If not, our country may end up losing a large sum, \$3 billion, that is being lent to the Republic of Russia.

Fourth, standing at the gateway of the Pacific-rim age, the future role of Korea poses a serious question. Will Korea emerge as a leading nation in the Pacific-rim region? Or conversely, will Korea slide back into the rank-and-file of the underdeveloped nations? The answer to these questions will depend upon the leadership of the next president.

Fifth, even no less serious problems, the solution of which may well depend upon the leadership of the next president, are the so-called "total crises" — economic, social, education, ethical and the like. If the next president proves to be inept in coping with the present total crises, the nation will sink into a bottomless mire.

The choice is in the hands of the voters. Each voter of our nation should make an intelligent choice. What then is intelligence?

The English "word" intelligence is a composite of two Latin words — inter (among) and legere (to choose). A synonym of intelligence is discernment, a word composed of two Latin words — dis (apart) and cernere (to separate). An intelligent person should be able to differentiate good and evil. He should follow his conscience.

Our voters should not make choices on the bases of their localism or clanism. We should follow the dictate of reason, not emotion. We should listen to what our inner voice tells us to choose. Will Korea emerge as a unified, prosperous and leading nation in the Pacific-rim at the year 2000, the second millennium? This will depend upon whether each one of us, the voters, make intelligent choices or not.

Creative response

Against the grain

By Lee Won-sul



President Boris Yeltsin, the "man on horseback" in the ex-Soviet Union, who rides on the crest of stormy historical waves was here in Seoul during the past week. The very fact that he stood on the podium of our National Assembly to speak to our people itself was symbolic of the fundamental historical changes reshaping the destiny of East Asia.

Much has been said of the significance of President Yeltsin's state visit to Korea, and much more will be said about its far-reaching effects for weeks and months to come. The remarks he made and the agreements he signed during his brief stay here will produce waves and waves of ripples on all neighboring nations, especially on Japan and China.

I wondered how did the leaders of Pyongyang feel as they heard the news that Moscow would consider repealing the article in the 1961 Soviet-North Korean Mutual Assistance Treaty that provides for automatic intervention in the event of a war involving either nation. What was their reaction to the news that the Russian President would put political pressure on Pyongyang to stop developing nuclear weapons? What did they feel to hear the report that Moscow and Seoul have agreed to expand bilateral cooperation on 23 economic projects the two countries would jointly push?

My imagination runs wild. With my

eyes closed, I see Kim Il-sung and his cronies reading the handwriting on the wall, their mouths agape. Their future seems to have been sealed.

President Yeltsin has been a central figure in the violent waves of changes currently rocking the ex-Soviet Union. An ex-Communist himself, he boldly abandoned Marxism and has embraced the principles of democracy. What kind of a man is Boris Yeltsin? Is he a product of the changing times? Or is he the principal molder of the recent history of his country? In his life I find positive answers to both of these questions. He is both the product of his times as well as the molder of the new chapters of Russian history.

His autobiography, "Against The Grain," gives us a glimpse of his upbringing. The title of his biography means "against the direction of the fiber; hence, contrary to one's feeling, nature, wishes, etc.; against one's inclination." I find that his life has been characterized by an almost continuous struggle against all sorts of obstacles stymieing his efforts to improve his life — the movement against the direction of the fiber, the swimming against the tide.

In the first part of his book, Yeltsin writes that in March 1989 when he threw his hat into the ring for a seat in the People's Deputies representing Moscow, he was somewhat cowered to stand against "the party's immensely power-

ful propaganda machine that will come down on me with a barrage of lies, slander, and half-truths." Up until that time, the power of the Communist Party of the Soviet Union (SPSU) was still formidable. He thought "I am going to throw myself into this crazy maelstrom, and it is entirely possible that this time I shall break my neck, but I cannot do otherwise."

"I cannot do otherwise." In this statement do we find the inner strength of President Yeltsin. Where did he gain such a tremendous, admirable courage?

Boris Yeltsin was born in 1931 in the village of Butko in the Sverdlovsk Province, the very area where the family of Tsar Nicholas II was mercilessly killed by the Bolsheviks. His family was so poor that they lived in a house built of clapboard. The six members of the family, "including a goat," slept on the floor. He says, "We would huddle up to the nanny goat to keep warm" during the winter.

From the age of six, he had to take care of his brothers and sisters. His father, rough and quick-tempered, often beat him with a strap of leather. He writes:

"That was how my childhood was spent. It was a fairly joyless time. There were never any sweets, delicacies, or anything of that sort; we had only one aim in life — to survive.

"Despite these hardships, I always

stood out from the other students — especially because of my energy and drive. From first grade on, I was elected class leader, even though I went to several different schools."

Insecurity and hardship in his boyhood must have become the source of his motivation. Resourceful and resilient, Yeltsin has always bounced back into shape, recovering strength and spirits. Compared with all-smiling Gorbachev, he seldom smiles. Broad-shouldered, piercing-eyed, tight-mouthed, he looks austere and tough. But he was in warm smiles when he bid goodbye to our people at Kimpo Airport last Friday. Perhaps, he felt happy for what he had gained during his brief stay in our country.

We hear that many seemingly insuperable problems were awaiting his return in Moscow. The conservative remnants of Communists have become increasingly vociferous against Yeltsin's reform policies. He may sometimes feel cowered to face so many mounting problems, but he has no choice but to fight for what he believes. He "cannot do otherwise."

I am inclined to believe that President Yeltsin, resilient and resourceful, will succeed in reshaping the destiny of his people. I wish the best for him.

On our part, Korea might have some financial risks in putting the Treaty on Basic Relations between Korea and Russia into effect in the future. But I think that the psychological benefit that we have gained from President Yeltsin's state visit is inestimable. The head of the CIS, the ex-Soviet Union, came to Seoul. What a remarkable historical change in the making!

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The Japanese delegation was led by Takaki Matsusita, direc-

Korea Times Oct 16 1975
Ex-Premier

Dies of 85 *LEE Yun-Young*

Lee Yun-young, one-time acting prime minister, died at the age of 85 at his home in Sindang-dong, Seoul yesterday.

Born in Yongbyon, Pyongan-pukto and a graduate of Soongsil Christian College, Lee participated in the Sam-il Independence Movement and was jailed. He organized the Chosun Democratic Party, now defunct, with Cho Man-sik, a political and religious leader who died in north Korea.



Lee

Elected as a member of the Constituent National Assembly in 1948 he also served as minister without portfolio and social affairs minister.

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Ex-Premier Yi Dies at Age 85

Korea Times Oct 16 1975
Yi Yun-young, former acting prime minister, yesterday died at the age of 85.



YI

He had been ill for sometime. He served as minister without portfolio in the first cabinet of the Republic of Korea when it was inaugurated in 1948.

Yi also served as minister of social affairs before becoming acting prime minister at the height of the Korean War.

He is survived by his wife, two sons and six daughters. The funeral service will be held Saturday at his home at Sindang-dong, Seoul, and he will be interred at a family cemetery in Yangju-gun, Kyonggi-do.

Front Hits

SAMUEL H. MOFFETT
PRESBYTERIAN MISSION, C. P. O. BOX 1125, SEOUL, KOREA

Yi Won-Young Moksa

July 3, 1886 - June 21, 1968

Many things are precious in life--
A great family name,
A good reputation among men,
A high office.

Here lies a man who had them all.

But he found in times of great suffering
And national calamity,
That the most precious gifts of all are
Love of country,
And faith in God.

His life motto was,
"All for Christ".

Born to an ancient family heritage,
He loved his country more,
And went to prison for Korea in 1919.

Famous as an educator, evangelist and man of prayer,
He turned his back on fame,
And went to prison for Christ in the Shinto persecutions.

Elected to the highest office of his church,
He counted worldly success as nothing,
And took as his life motto, "All for Christ".

LEE, Won Young
한동영

Yi Won-Yong

이원영

Born July 3, 1886

Andong, Tosan 면, 우린촌 동

Yi Toe-gye (Yi Hwang) - 14th generation descendant

Att 23 보문의숙 middle school, western learning and patriotism.

② 1919 3:1 at Yeon, independence movement demonstration arrested. Imprisoned 1 yr. ~~24~~ Seoul penitentiary.

③ In prison, thru a cell-mate was led to Christ.
1921 - 11:8 baptized at Sonchon 성훈, which he had started before baptism.

Andong 이노진 Memorial Bible School - entered.
Pyongyang Seminary -
1930 - June. Ordained.

Pastorates -

Andong 안기 chok (later West Chok).

There opposed Shinto shrine ceremonies. In five years imprisoned 4 times. Twice released unscathed.

After liberation released - Aug. 17, 1945.

Independence Mnt Assoc. Chairman, Andong city area.

④ Public Service

1946 Sept. Kyongam Upper Bible School, funder. Hon. Principal.
1948 West Presb. Chk, funder. (1948 building). Pastor emeritus.
1946 Moderator, Kyongam Presbytery (four years times) (two days past.)
1954 Moderator, 39th General Assembly, 1954.
1968 June 21. at age 73 died.

THE PLAN AND PURPOSE OF GOD

II.1.1. It is well that we should begin from the first and principal heading—the Creator God, who made the heaven and earth and all that is therein; whom they blasphemously describe as the "fruit of a defect," and show that there is nothing above Him nor after Him, and that it was not by compulsion but of His own free will that He made all things, since He alone is God, alone is Lord, alone is Creator, alone is Father, alone is the container of all things and the cause of the existence of all things. For how could there be any pleroma (fullness) or principle, or power, or any other God, since it behoves God, as the fullness of all things, to contain and envelop all things, and to be contained and limited by none. For if there is anything beyond Him He is not the fullness of all things, nor does He contain all things.

II.2.r. But it is God in Himself, predestinating all things according to His inscrutable and ineffable plan, who made all things just as He willed. It is He who distributes to everything the harmony, order, and beginning of its creation, a spiritual and invisible order to the spiritual, a celestial to the celestial, an angelic to the angelic, a psychical to the psychical, an earthly to the earthly, giving to each its proper substance. He made all things that were made by His unwearied Word.

II.5.3. But it is not proper to say that the Supreme Deity is the slave of necessity, seeing that He is free and independent, as they do who hold that He made certain concessions contrary to His judgment. For in this case necessity would be more important and potent than God, since that which has the greater power has the greater antiquity. It was necessary, then, at the very beginning to cut off all causes of necessity, and not to shut Himself up to the having of necessity, by making any concessions improper to Himself. It would be much better, more logical and more God-like, at the very commencement to cut away the beginning of a necessity of this kind, than to attempt afterwards, as if repenting, to eradicate the terrible ef-

fects of it. And if the Father of the universe were subservient to necessity and subject to fate, although displeased at the things that happen, He would do nothing apart from fate and necessity like the Homeric Jupiter, who says: "And I gave it thee as willing, but with unwilling mind."

II.25.2. Many and various are the things that are made. When you take them in detail they are mutually antagonistic and discordant. But, taken in connection with the whole creation, they are agreeable and harmonious. Just as the sound of the harp, composed of many different notes, makes one symphony. The lover of truth must not be misled by the difference of each sound, nor suspect that there was one author for this and another for that, or that one composed the bass, another the treble, and a third the middle notes; but considering the wisdom, justice, goodness and service of the whole work he should regard it as one thing. For they who hear a melody ought to praise the musician, and admire the raising of some notes, attend to the lowering of others and listen attentively to the careful modulation of chords.

II. 26.2 Suppose any one should ask us if the total number of all things that have been made and are being made is known to God, and if each several thing has received, in accordance with His providence, its own proper quantity. Suppose we agree and confess that not one of the things that have been made or are being made escapes the knowledge of God, but through His providence each individual thing received and receives its condition, order, number and quantity, and that not one of these has been made or is being made casually or without significance, but with great skill and sublime understanding, and that the reason is wonderful and truly divine which can analyze and announce the particular causes of this kind. Suppose he accepts our testimony and proceeds to the counting of the sand and the pebbles and the waves and stars, and the causes of the number discovered, would not such a one be wasting his

Yi Won-Yong

July 3, 1886 - June 21, 1968.

Moderator of the 39th General Assembly of the Presbyterian
Church of Korea (1957)

Evangelist, Bible scholar, educator, patriot and
man of prayer.

Born to an ancient heritage, imprisoned in the
1919 Independence Movement, converted in prison, throughout
his whole life, his motto became "All for Christ".

Born to an ancient family heritage, imprisoned
and he suffered for his love of country in the March 1,
Movement.

Converted in prison, he achieved fame as an
evangelist, Bible scholar, educator, pastor and man
of prayer, and suffered again for his faith under Shinto ceremony
elected to the highest office in his church, as
Moderator of the 39th General Assembly, he earned fame
as nothing, for his motto was "All for Christ".

이윤희영 목사님의 연혁

출생 1886년 7월 3일

안동군 도산면 원촌에서 출생

회계선생 14세 손으로

5세시에 한문을 배움

호성과 여행이 문법적이었음

23세에 보훈의숙에 입학 신학문을 배움

애국 애족에 힘입어 생활을 하였음을

모든사람이 칭찬 하였음

1919년 3월은동시에 예안반역사건

을 피검 되어 경성감옥에 1년 복역

하였음

옥중에서 예수를 받게 되었음

삼촌에 교회를 설립함 1921년 11월 8일

회지를 받음

유교전통의 가정에서 예수를 믿는 일로 인

하여 많은 핍박을 받았으나 참고 익히었음

안동인문정 기림 성경학교와 평양신학교

를 졸업하고 1930년 6월에 목사

안수를 받음

안기교회에서 시무하던 때 김복사관의

신사 찬배 반대로 주검 되어 5개월 동안

4차에나 투옥 되어 사경에서 영보석

으로 풀려 나오기도 하였음

일제시에는 무생을 장래였을 생활여어어움이 많은
신사라베를식하는 학교에 아뢰을 교육을
안식히려그 활강을 하였음.

1945년 8월 17일 해방후 출간 하였음.
죽음을 각오한 항일 투쟁에서 승리여 날을
망이 하였음.

모든 나라에서 장인이의 연사는 존경 받음
1945년 해방후 안동지역 군민 회하여서

리관 독립 후심 국민 회회 회장으로 추대 받음

1946년 9월에 계안모든년경관 회을 설립

일제야성 공역자 야성

안동시부회 회배각건축 100명 석조건물

경안노회 중 노회 역임

39 총회장 역임

신정항원에서 명예 회장은 그를 추대

어부회에서 위를 봉사 를 추대

경안노회에서 공로 봉사 를 추대

1965년 1월 21일 73세를 기치

노회장으로 강해는 강

He gave up everything for Christ and his
country. ~~Often in prison,~~

~~In prison twice, once for his country~~

~~In prison for his country, he had Christ.~~

~~In Christ he found~~

Many things are ~~dear~~ precious, but in ~~dark~~
days ~~the most precious~~ a great ~~family~~ ^{family} name,

~~In dark~~

a great ~~old office~~ a good reputation, or a
high office, but that a man has them all, as

in ~~dark~~ days did Lee Mikes - ~~the greatest~~

~~gifts~~ in dark days ~~two things only count~~

of suffering and unjust, two things were his only
pride, his country and his Lord. His life
with was "All for Christ".

GOD IS BOTH CREATOR AND FATHER

I.22.1. The rule of truth we hold is, that there is one God Almighty, who made all things by His Word, and fashioned and formed that which has existence out of that which had none. as the Scripture saith, "By the Word of the Lord and by the Spirit (Ps. 33:6) of His mouth were the heavens and all their glory established." And again, "All things were made by Him, and without Him was not anything made" (John 1:3). There is no exception; but the Father made all things by Him, both visible and invisible, objects of sense and intelligence, temporal, eternal and everlasting, and such He did not make by angels or by any powers separated from His thought. For God needs nought of such things; but it is He who by His Word and Spirit makes, disposes, governs and gives being to all things, who created the universe, who is the God of Abraham, Isaac and Jacob. Above Him there is no other God, neither initial principle, nor power, nor pleroma (fullness). He is the Father of our Lord Jesus Christ. Following this rule we shall easily show that the heretics, in spite of their many and various assertions have erred from the truth. For let all the heresies that have been admitted one God but introduce innovations into this belief. They despise the work of God and deny their own salvation. They shall rise from the dead, that they may acknowledge the power of him who raises man from the dead. But they shall not be reckoned among the righteous because of their unbelief. The confutation and exposure of all the heretics is a work of a manifold and intricate nature.

I.31.3. It was our duty to expose these opinions, in the hope that some of them repenting and turning to the only Creator and God of the universe might be saved. The very exposure of their tenets is a victory for us. Therefore we attempted to drag into the midst the whole badly composed body of this wretched fox and exhibit it to all. For there will be no need of long arguments when their doctrine has been exposed. It is just as if a wild beast was in the habit of rushing out upon people and destroying them from its lair in a forest. The man who isolates and cuts down the forest and exposes the beast to view has no great difficulty in effecting its capture. For the people can see it and can fire from all sides upon it, and so they destroy that destructive beast.

Main points —

Confucian descent
Patriot — to Christ.

All life — lived for Christ — thh all hardships.

Evangelist — thh education. Education for evangelism
— thh his life.

— rejected political life (asked to join
Constitutional convention).

"All for Christ" —

Bible scholar — expository preacher (learned
from Mr. Cothren).

Man of prayer.

Evangelist, Bible scholar, educator & man of prayer.

From an ancient heritage to turned to Christ.

Moderator of the General Assembly

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~~(3) X~~

Born - Androp, Tosan July 3, 1886.

Year. Arrested in 3:1, for love & country.

Son ch'm. Baptized after conversion in prison.

Pyeongyang - Graduated Seminary.

~~Androp~~ ^{of K} - Ordained a minister, pastor of ^{of K} church.

~~Androp~~ - ~~pastor of ^{of K} church~~

- imprisoned four times for opposing Shinto.
- founder Kyong An Higher Bible School, 1946
- Moderator, ^{31st} General Assembly 1954

Died Androp. June 21, 1968 at age 73.

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admittance of regular students last year. Last year's freshmen admitted above the quota become juniors next year. Juniors and above are eligible for ROTC.

Chang-hwan of the Chungdo Ilbo, Chong Song-nok of the Shin-A Ilbo, Park In-ju of the Kukje Ilbo, Kim Kyong-chul of the Yongnam Ilbo, and Im Yun-ho of the Chonnam Maeil Shinmoon.

investi... which proved... bus stati... Park Th... station... cism fro... the stati... tion.



Korea Times Photo
Dr. Eli M. Mowry and his wife recall their days in Korea 26 years ago at the home of Dr. Kim Hyong-nam, dean of the Union Christian College in Hannam-dong, Seoul.

Unforgettable American Missionary Here Again

By Miss Kim So-yong

"I was prisoned for three weeks by Japanese for harboring 'criminals' and allowing my students to publish mimeographed newspapers at my house," said Dr. Eli M. Mowry, an American missionary once jailed for promoting Korean national independence in 1919.

Dr. Mowry, 86, former dean of Union Christian College, then Soongsil College in Pyongyang, north Korea, arrived here yesterday with his wife to take part in the 70th founder's day celebration Tuesday in campus in Seoul.

"The 'criminals' were my students and one of my secretaries. I helped promote Korean independence because I was sympathetic with them and was just a good friend to my students and interested in what they were doing," said Dr. Mowry.

Dr. Mowry first came to Korea in 1909 as a Presbyterian missionary when he was just 29.

Dr. Mowry taught biology and English at the mission college and helped his patriotic students fight Japanese rule for about 35 years.

Around 1938, the Japanese government decided all Korean

students must worship at Shinto shrines. The then dean of the mission college, Dr. Mowry encouraged all students to refuse to worship at such shrines. "because this is a Christian college." Finally the college was closed by the Japanese government and Dr. and Mrs. Mowry, like other Americans, in 1941 were evacuated.

"We went to Korea because we wanted to help Koreans, but later we could only give them a harder time by staying with them," Mrs. Mowry said. And thus the Mowrys left their 'second home' in line with a U.S. government order to all missionaries to leave before the war began.

They have since lived in America, Dr. Mowry serving as a minister in Columbus, Ohio. He retired four years ago.

During his stay, Dr. Mowry said he is eager to see new Seoul Union Christian College campus and meet alumni of the college and intimate friends.

The Mowrys will be awarded a medal by the Korean government for their contribution to Korean independence.

The Mowrys have three daughters and a son and six grandchildren.

They will stay here for two weeks.

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LETTERS To the Editor

Living History

Dear Sir,

I remember I wrote an article in your paper entitled "Foreigners Were Suspected" on Korea's Independence movement, on the occasion of the anniversary of the Samil movement in 1965.

At that time I referred to Dr. Eli M. Mowry, early missionary and a professor of Union Christian College in Pyongyang, as a person who was involved in that movement and found guilty on a charge of hiding his student in his home.

Quite recently I got news from a reliable source that Dr. Mowry, benefactor of the student and the incarnate of teachers' affection, would be here in Seoul in order to participate in the 70th Anniversary of Sungsil College (UCC) which will be held Oct. 10, in its building, Sangdo-dong, Seoul. Being an eyewitness of that movement and living history, he will talk of those days if we ask him. He will be warmly welcomed by the young missionary generation, because its fathers and grandfathers were friends of Dr. Mowry.

I wish to conclude this letter with the fact that Dr. Mowry's affection toward his student was so great and sympathetic that the American diplomatic corps in Tokyo, Peking and Shanghai, many foreign correspondents, and distinguished figures from all walks of life swarmed to Pyongyang to observe his public trial and the first-rate Japanese lawyer Dr. Uzawa, president of Meiji University, won world fame in volunteering to defend his case. It was unprecedented that the court was full of foreigners, except for a few special seats for high ranking Japanese government officials.

Sincerely Yours,

Song So-am

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Rev. Oak Lim

Rev. Oak Lim is the Moderator of the General Assembly of the Presbyterian Church of Korea. He was formerly the Chairman of World Mission Committee and Vice Moderator of the General Assembly of the Presbyterian Church of Korea. He was born on 14 May 1921 in Korea. He came to know the Lord through the faithful prayer and love of his mother. He had wonderful experience with the Lord. He is at present pastoring the Youngam Presbyterian Church in Seoul. His wife is Yonok Lee Lim. He can be contacted at:

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TIMOTHY MOON

每週金曜日 發行 통권 42호

The Korean Christian Journal

1994年 1月 21日 金曜日

WEEKLY

주의 것

우리가 살아도 주를 위하여 살고
죽어도 주를 위하여 죽나니
그러므로 사나 죽으나
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(르마서14:8)

크리스찬신문

사라지는 이시대의 마지막 별

-통일의 꿈 못다 이룬제-

文 諡 煥 牧 師 召 天

신학자이며 한국제야 운동 권의 代父로서 민족의 숙원이던 통일의 물꼬를 트기위해 평생을 몸바쳐오던 문익환목사가 지난18일 오후 8시 30분, 서울 도봉구 수유2동에 위치한 자택에서 심장질환을 일으켜 병원으로 후송했으나 끝내 별세하고 말았다.

76세를 일기로 필생의 사업이며 숙원이던 통일의 꿈을 이루지 못한채 따르는 동지들과 수 많은 후학들을 남겨둔채 하나님의 부르심을 받고 먼저 떠나셨다.

문익환 목사는 4반 세기가 넘는 군사정권의 독재에 대항하며 민주화와 통일을 부르짖으며 수없이 연행되어 고문과 옥고를 치루며 저항한 집념 하나로 사선도 넘나들던 이 시대 마지막의 <행동하는 양심>이었다.

비보에 접한 이곳 토론토 한인 사회에서도 문 목사의 거룩했던 뜻과 행동을 추모



하자는 취지에서 한국의 한 신대에서 치를 장례식과 같은 시각인 21일(금) 오후7시 정각에 식당 <우래옥>2층에서 추도식을 거행한다.

유족으로는 부인 박 용길 장모를 비롯 3남 1녀를 두고 있으며 문 목사의 선친인 문 제린 목사가 한동안 살았던 이곳 토론토에는 문 익환 목사의 누이와 동생 문 영환(현재 중국 체류중)씨등이 살고 있다.

유성처럼 떠 다녔지만 영롱하던 그 <통일의 별>! 별은 갔지만 그 불멸의 정신은 계속 우리들의 가슴을 뜨겁게 해 줄것이다.



WORLD



AP PHOTO

SOUTH KOREAN DISSIDENT MOURNED

More than 5,000 people march through downtown Seoul yesterday after the funeral of Rev. Moon Ik-hwan, leader of South Korea's dissident movement. South Korea would not let a North Korean delegation attend the funeral.

150

Archbishop Mutel
A Biographical Sketch
by
G. St. G. M. Gombertz



G I F T


From the Library of

REV.
NORMAN CLARK WHITTEMORE
1870 - 1952

B.A., Yale University, 1892

B.D., Union Theological Seminary
New York, 1895

Presbyterian Missionary to Korea
1896 - 1938



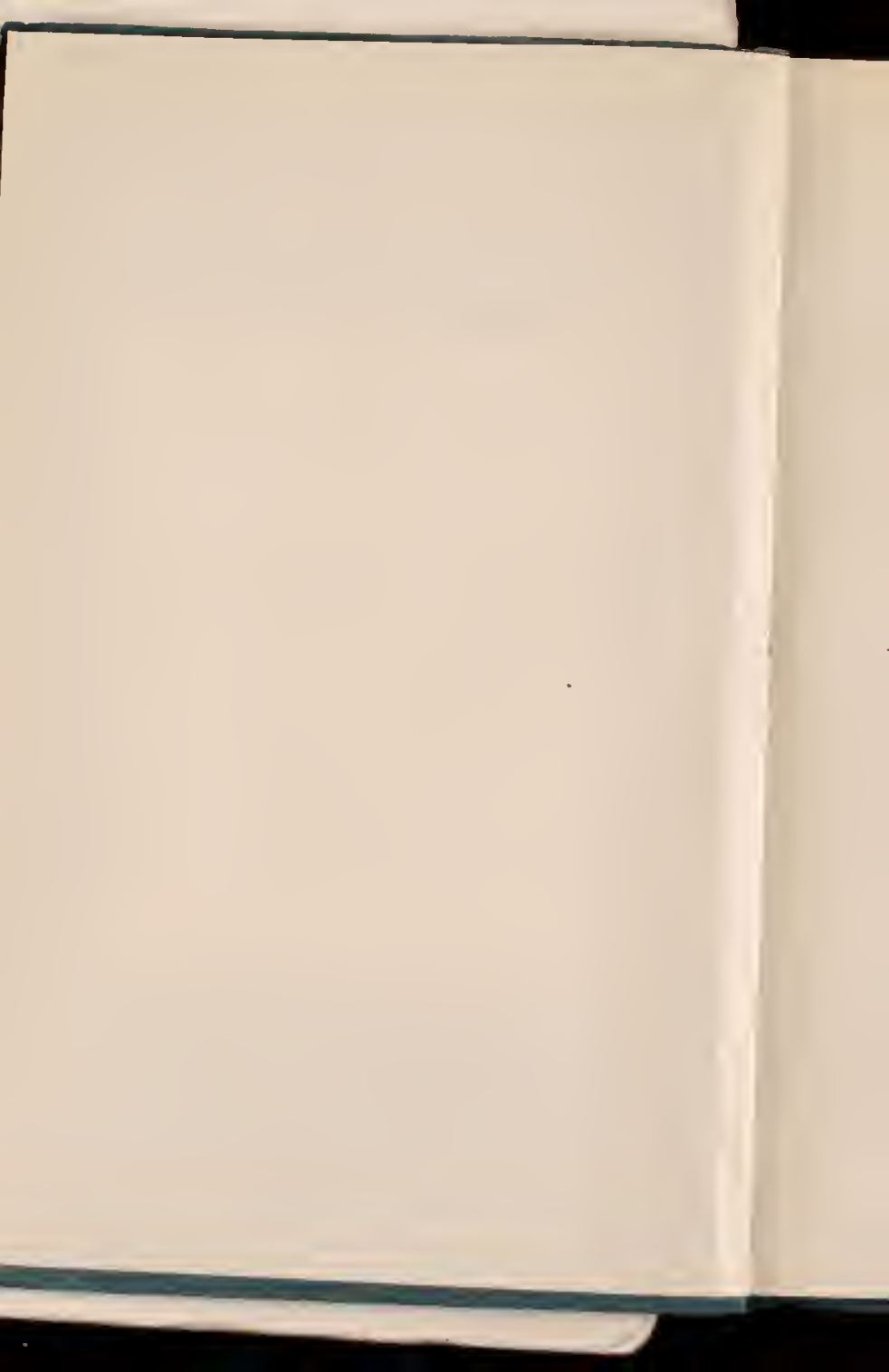
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ARCHBISHOP MUTEL
A BIOGRAPHICAL SKETCH

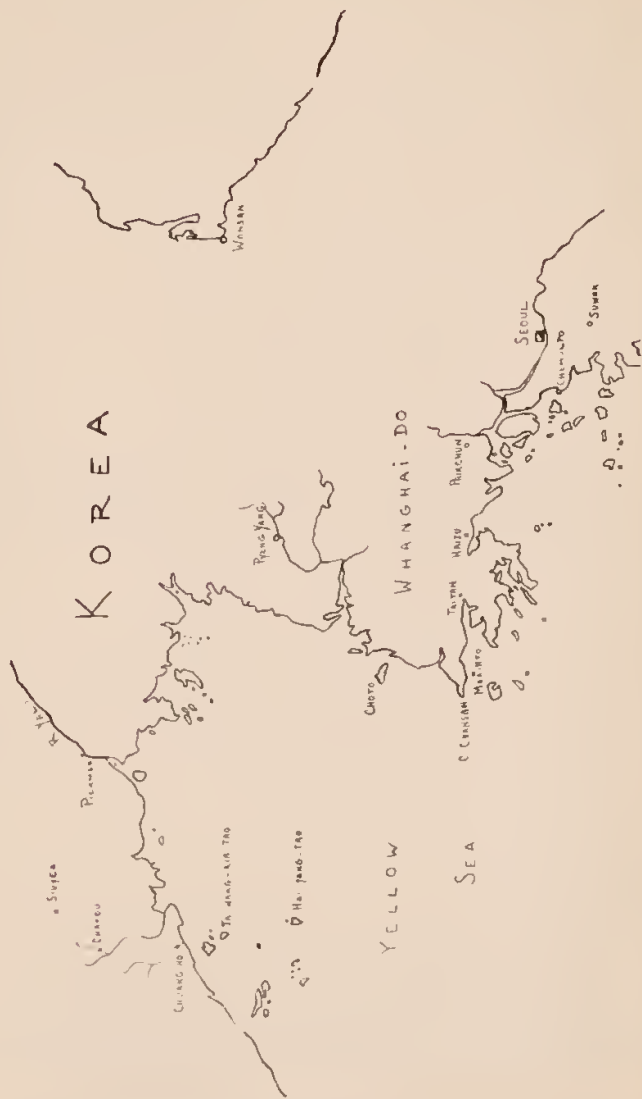
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G. ST. G. M. GOMPERTZ

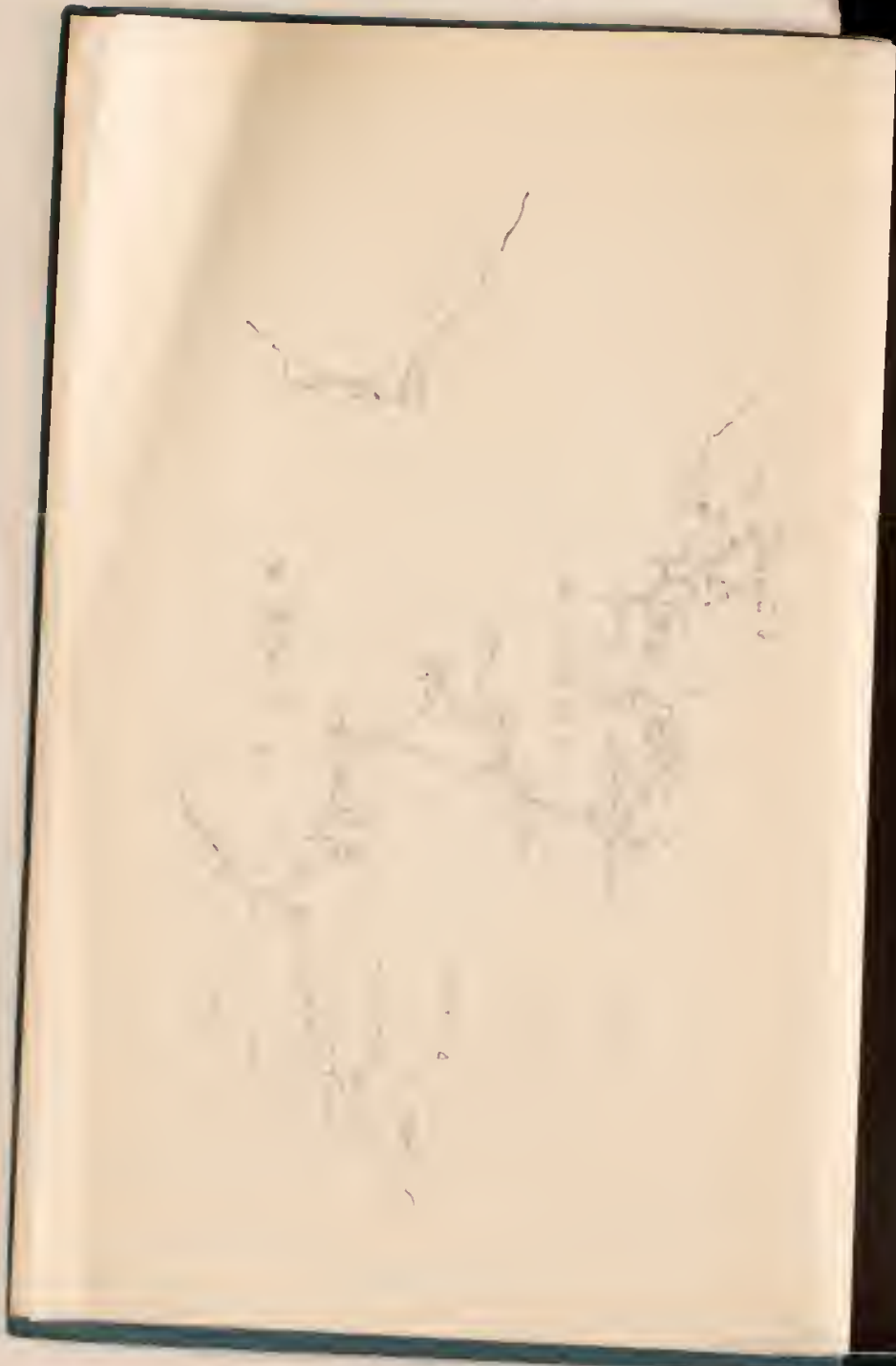
Ke. ea Seana p. 122 Royal Acad. ...
Read in part before the Society on 26th February, 1937, by
Dr. E. W. Koons in the absence of Mr. Gompertz.



SKETCH-MAP
ILLUSTRATING
ARCHBISHOP MUTEL'S ATTEMPTS
TO ENTER KOREA
In May and October, 1880,
and his Subsequent Journey
TO SEOUL











INTRODUCTION

It is hoped that the following brief memoir on the life and work of Archbishop Mutel in Korea will interest not only those who knew the grand old man—to use an over-worked phrase in its fullest significance—but all who would see something of Korea through his eyes in the earliest days of foreign intercourse. Archbishop Mutel's life in Korea covered the epochal period 1880-1933. He came secretly and in disguise before the country was opened and, at his death, was among its greatest figures. He belonged to that small but renowned company of pioneers and organisers who brought order out of chaos and transformed the life of the whole people: Avison by his great medical institution, Underwood by his Christian educational centre, Mutel by a strong and united Church.

The Roman Catholic is the oldest and still the largest of the Christian Churches in Korea. Many who oppose its tenets or dislike its practices would agree that it continues to exercise a certain primacy in missionary work; and none would deny the self-abnegation and heroism of its first missionaries and martyrs.

It would be an understatement to say that martyrdom was still in the air when Archbishop Mutel entered Korea. The torturings and butchery had only ended by reason of their own success. The country was terrorised; Christianity was proscribed and driven underground if not quite extirpated. For ten years all missionary work had been at a standstill, and could only be resumed under conditions of secrecy resembling the meetings in the catacombs during the Roman persecutions.

The qualities of fortitude and resolution which such times demanded characterised Archbishop Mutel all his life. He was first and foremost a survivor of that stern period of persecution which Christianity has everywhere known; his

spirit, tempered by hardships and adversities, remained indomitable.

The Faith that he held was absolute, untrammelled by the least questioning. The right action was clear: it remained only to do it, and with his whole force. Yet his discretion never failed; among all the shifting currents of an eastern despotism in full decay, he held firm to his purpose, shunned every slightest deflection therefrom. The foundations of the Church in Korea must be rock-steady—that was his chief concern; and it precluded expediency. His relations with the Court, high officials, and foreign representatives in Seoul were the pleasantest imaginable—for he possessed the true courtesy and personal charm of a "Grand Seigneur" and bore himself with equal majesty and graciousness—but he eschewed obliquity and dubious alignments, asked neither fear nor favour.

One other outstanding characteristic must be mentioned, his unsparing devotion to duty. For the greater part of his life—at least until the appointment of a Coadjutor in 1921—Archbishop Mutel conducted lengthy visitations of his Vicariate, accepting the lot of a plain missionary and spending many hours daily in administering the Sacraments. His tours were marked by a simplicity that suited the country and his mission; there were no speeches, receptions or celebrations: a father came to his children—that was all. Besides these more strictly pastoral labours, there were all the obligations of his office and the great work of directing the Mission. The scrupulous way in which the Archbishop carried out the least of his religious duties impressed all who knew him, and the greater the task, so much the greater was his care and devotion.

And so to sum up: we have to review the life of a great prelate and more, a dominating spiritual force in Korea during nearly fifty years. Apart from the Archbishop's own diaries, which require much fuller treatment than circumstances of time and place permit, materials are scanty: a biographical memoir by Bishop Larribeau, a few extracts

from the diaries, and some letters and reminiscences—that is all ; yet it may suffice for the rough sketch, the few vivid glimpses, here attempted. If this essay is tendencious, or a mere panegyric, it fails of achievement ; the aim has been to combine quotation with bare facts and let both speak for themselves.

Thanks are due to His Excellency, Mgr. Adrien Larribeau, Vicar Apostolic of Seoul, who has graciously permitted the writer to utilise his own work, much of which is incorporated verbatim, together with other materials published by the *Société des Missions Etrangères de Paris*. The use of footnotes has, so far as possible, been avoided, but a list of the chief authorities consulted will be found at the end of the memoir.

Their traces that remain still bear witness that they were truly holy and perfect men who did battle so stoutly, and trampled the world under their feet.

Thomas à Kempis

“Of the Imitation of Christ” Chap. XVIII.

ARCHBISHOP MUTEL A BIOGRAPHICAL SKETCH

Gustave Charles Marie Mutel was born at Blumeroy in the province of Haute-Marne, about halfway between Paris and Switzerland, on 8th March, 1854. Besides Gustave, there were three other children in the family, an elder sister and brother, and a younger brother born eight years after him. Though comparatively well-to-do farming folk, his parents lived laborious days, cultivating their own land, a mode of life which precluded the children from idling away their time. Instead, they joined in the work, and Archbishop Mutel to the end of his days recalled with pleasure the times when he used to help his father in the fields—both before going to college and later during the vacations.

The three boys received a good education, partly at the college at Joinville, of which their uncle was Principal, and partly at the "Little Seminary" at Langres, the chief town in the province. In particular Gustave showed himself a serious and intelligent scholar and quickly won a high place in the estimation both of the masters and his fellows. During the three years, 1870, 1871 and 1872, which he spent at the Little Seminary, his comrades grew to like and respect him; indeed it is impossible not to feel that he already stood out head and shoulders from the others, and there is evidence that his masters placed unusual reliance on his character and ability. On leaving, he was appreciatively described as a most distinguished scholar ("clerc fort distingué"). It was this quality of pre-eminence that was to characterise his whole life.

During his years at the Little Seminary, there were no fewer than a dozen missionary vocations, and it was as one of these—the élite of the school—that Gustave proceeded to the Seminary of the Foreign Missions Society at Paris. His example was not lost on the younger brother who followed

him through the same college and Little Seminary, but a future of quite exceptional promise was cut short when the latter suddenly died at the age of eighteen, while studying for the priesthood at Innsbruck University.

Gustave entered the Paris Seminary in 1873 and was ordained priest on 24th February, 1877. That he made his mark during those four years of intensive study and prayer is evidenced first by his being designated "Socius" to accompany Fr. Rousseille to Rome and second by his recall to Paris in later years to be nominated a Director of the Seminary.

On being ordained, Fr. Mutel learned that he was destined for Korea. Two other missionaries, Frs. Doucet and Robert, had sailed a month earlier for the same Mission, and were still on their way to join Frs. Blanc and Deguette, the only missionaries then in the country.

It is here necessary to turn aside and briefly sketch the history of Catholic missionary work in Korea from its official inception in 1831 up to the time of Fr. Mutel's departure in 1877.

In 1831 Mgr. Bruguière was appointed first Vicar Apostolic of Korea, but while still on the way to his Mission, he was suddenly taken ill and died in October, 1835. The following January, however, Fr. Maubant succeeded in entering Korea, crossing the frozen river Yalu at night and disguised in Korean mourning costume. A year later, in January, 1837, Fr. Chastan followed; and, after another year, the two were joined by Bishop Imbert, second Vicar Apostolic. All three missionaries entered by the same route and in similar disguise; since Korea was yet a closed country, hostile to foreigners and bitterly opposed to Christianity. After nearly two years of work, during which time they made some three thousand conversions to the Faith, a fierce persecution broke out. In August 1839 Bishop Imbert was betrayed, and sent word to his two colleagues to give themselves up, hoping thereby to save the Korean Christians.

The three missionaries were imprisoned, tortured and finally martyred on 21st September, 1839.

Nothing daunted, further missionaries entered the country six years later, in October, 1845, this time by boat from Shanghai. Bishop Ferréol, Fr. Daveluy and Fr. Kim (a Korean) were the first to arrive : numerous others followed. The succeeding twenty years were marked by steady growth of the Mission. Fr. Kim alone met martyrdom, soon after his arrival ; but several of the priests, including Bishop Ferréol, died on the field, due largely to the severe hardships they had to undergo. Yet there were always others to fill their places. Local persecutions broke out from time to time, but the work continued without intermission until February, 1866, when Bishop Berneux, fourth Vicar Apostolic, was suddenly arrested in Seoul, and soon afterwards, in and around the same city, Frs. Beaulieu, Dorie, de Bretenières, Pourthié and Petitnicolas. All six missionaries were imprisoned and tortured, and met their martyrdom on 8th and 11th March. Bishop Daveluy (Coadjutor) was the next to be taken, while Frs. Aumaitre and Huin surrendered themselves at his instigation, in order to save the Korean Christians. The three were cruelly martyred on 30th March.

The persecution continued throughout the country for several years, thousands of Korean Christians meeting martyrdom as resolutely as their pastors. Of the latter only three out of the original twelve made good their escape to China - Frs. Ridel, Féron and Calais.

Ten years later the situation was little changed. The actual persecution might have died down, but the proscriptive edict remained in force ; the chief persecutors lived yet, and same state of hostility to the foreigner obtained. No western power had yet made a treaty with the "Hermit Kingdom".

Fr. Mutel was thus called to a glorious heritage. The missionaries of his Society had twice set out to spread the Faith in this strange and almost unknown land ; twice their efforts had ended in failure, though crowned with martyr-

dom. But there were known to be many thousands of Korean Christians yet living, preserving their Faith in the greatest secrecy and deprived of the Sacraments and all spiritual direction. These awaited a fresh dawn, and the Society, together with the whole Church, longed to renew the work.

The following is Archbishop Mutel's own brief account of the reopening of the Mission in the years immediately preceding his entry into Korea :

"After the persecution of 1866 Korea was without missionaries for ten years. Several expeditions attempted to re-establish the Mission, but failed. At last, in May 1867, Bishop Ridel succeeded in sending two missionaries into the country. While one of these, Fr. Blanc, was engaged in visiting the scattered Christians at Komeui-ko' (I-Chun, Kangwon Province) in the greatest secrecy, the younger, Fr. Deguette, fell mortally ill. His companion wanted to return and help him, but the dying man sent him word as follows : 'We are here for God, Who will not leave you to labour alone. I await a miracle. Stay where you are !' God worked the expected miracle ; the dying man returned to health and was able to take the field in his turn. The arrival of the missionaries revived the courage of the Christians, but only a few thousand were to be found at first. Many others had been lost sight of during the persecution, and were for years unaware of the return of the missionaries. When computation became possible, it was ascertained that one half of them—that is to say, more than 10,000 had disappeared, victims of violent persecution or utter destitution.

"In September 1877, Bishop Ridel rejoined his two missionaries, together with a new reinforcement—Frs. Doucet and Robert ; but at the beginning of 1878 some letters sent to him from Europe were seized at the frontier ; the messenger was put to torture and everything was discovered. The Bishop was arrested and thrown into prison among thieves. Expecting death daily, he was conducted to the frontier, China having demanded his release at the request

of the French Minister at Peking. This was the first act of clemency on the part of the Korean government towards the missionaries; the following year Fr. Deguette's arrest, which was likewise protested by China, provided an occasion for its repetition. But the ancient barriers protecting Korea from the outside world were not to fall till much later; the state of persecution lasted until 1886; and it was necessary to smuggle entry into the country and, once there, to remain in hiding."

Before leaving France, Fr. Mutel received an important commission. The Foreign Missions Society was anxious to further the cause of the beatification of the French and Korean martyrs, and to this end required him to become conversant with the necessary procedure. The examination of a similar cause was just then taking place in Tonkin—another classic field for martyrs—and it was considered advisable for Fr. Mutel to stay there for some months on his way to Korea and see for himself how matters were conducted. This delay was to cost him dear, for his eventual arrival at "Our Lady of the Snows" at Chakou, the Manchurian mission-post from which the new expeditions to Korea were to start, took place a short while after the departure of Bishop Ridel with Frs. Doucet and Robert, all bound for Korea; and he was obliged to remain there for three long years, awaiting the opportunity for a fresh expedition, which at that time required long and careful preparation. Early in 1878 news came through that Bishop Ridel had been arrested in Seoul and cast into prison. Fr. Mutel longed to be at his side but feared there was now no hope of early entry to the cherished mission-field.

It was a situation of agonizing uncertainty and a severe trial for the eager young missionary, forced to remain an onlooker at Our Lady of the Snows. Were they on the eve of another savage persecution like those of 1839 and 1866? Would the Superior be subjected to torture and martyrdom? And would the four other missionaries be able to elude a thorough-going search?

Most of these doubts and fears were set at rest when Bishop Ridel was liberated at the Manchurian frontier. "Rejoice, dear Father Coste," wrote Fr. Mutel on 8th July, "Bishop Ridel has been restored to us! It is a great step forward, the greatest no doubt to date, but the future is not free from anxiety. What is to become of our colleagues?"

Fr. Mutel was far from inactive at his temporary post. He set himself to study the Korean language as well as the written Chinese character, and was able to give some help to Fr. Coste, who was then engaged on the production of the earliest Korean French Dictionary at Yokohama.* A further task was to copy out the letters received from the missionaries in Korea, for who knew but they might soon be numbered among the martyrs? His writing was done in an unheated room, where, as he told in later days, it was often necessary to thaw his pen at the candle-flame. As soon as he had sufficient knowledge of Chinese, he devoted much of his time to the Christians in the congregation of Our Lady of the Snows, and for exercise would go out shooting. He told how the report of his gun used to waken the rabbits, and how on one occasion a hold young rabbit "paused to look back mockingly at the hunter, then scampered off shaking its ears." His memory of these days remained vivid, and it was delightful to hear him tell of them with his habitual charm and simplicity.

But at the time he could find little satisfaction in his various occupations. He longed to press on to his appointed Mission and take his share of the trials and hardships he knew awaited him there. The letters he wrote at the time continually harp on this theme. To Fr. Coste he wrote on 19th June 1879: "..... The couriers for Pienmen left this morning in spite of the rain. The rendezvous is fixed for the 24th. May they bring back good news—I am burning with impatience to enter Korea"

* There is extant in Seoul a manuscript of this Dictionary entirely written in Fr. Mutel's hand.

Meanwhile Fr. Deguette was seized and conducted to the Manchurian frontier—just as Bishop Ridel had been the previous year: and the time was judged inopportune for a fresh expedition. Further delays ensued, but at length Bishop Ridel decided that the attempt should be made by Frs. Mutel and Liouville in the spring of 1880. The story of this expedition is best given in Fr. Mutel's own words:

"Tuesday, 11th May. Monseigneur (Ridel) accompanied us to the port as well as Fr. Guillon. Fr. Liouville set out with them on horseback; as for me, I had to make the trip in a small cart, and in order to be as little behind the others as possible, I left somewhat in advance. At 7 o'clock I said goodbye to Frs. Richard and Deguette, then got into the cart. A good number of Christians were there to bid us farewell, and little by little the dear steeple of Our Lady of the Snows receded. I had lived in its shadow for close on three years. About a mile from the village, the cart overturned, but luckily there was no serious damage: in less than five minutes everything was in order again and we resumed our journey. At 10 o'clock we were overtaken and then soon left behind by Monseigneur and our colleagues on horseback. The weather was threatening and towards mid-day rain began to fall. Happily the others must have arrived by this time, but we still had about eight miles to go before reaching our destination. Eventually, at 3 o'clock, we arrived at Chuang-ho, and stopped at a pawnbroking establishment run by the local Christians. It had been arranged that we should go on board our junk that very evening, but the rain had made the roads so bad that it was almost impossible to carry our baggage there, so we were glad to accept the hospitality offered by the Christians and spend the night with them.

"Wednesday, 12th May. This morning the weather was fine with a northerly wind. After breakfast, we asked for the Monseigneur's blessing and were soon on our way to the boat. We covered the short distance on horseback. Monseigneur and Fr. Guillon accompanied us as far as the junk, as well as two of the local Christians. Our baggage had already

been taken on board and it seemed they were only waiting for us to weigh anchor. But the tide gradually fell and we did not budge, for the boatmen were not yet ready. However, we installed ourselves in the cabin, then went back on shore. From all sides we were assailed by a fetid odour of salt fish, which somewhat discomforted us. At mid-day we were served with millet instead of rice and a single plate of dried fish - which boded ill for the future ; luckily we have with us some provisions supplied by the Christians of Tang-pou. The afternoon passed waiting for the next tide. We were assured that we should leave during the night. In the evening the sailors were all on board and finally the captain arrived ; he paid us a visit and promised that all would be done for the best. He bore with him a small case containing lamp, pipe and other accessories for smoking opium ; on being told that the smell of this drug disagreed with us, he replied that he would smoke far enough away not to inconvenience us.

“Thursday, 13th May. We left during the night as we had been told. This morning our boat is fast on the mud outside the channel. At 10 o'clock the tide began to rise and at 11 all got ready for our departure. The wind still blew from the north, and once the anchor was raised we were soon at sea, being tossed about by the waves. The better to stand the motion, we went down to our cabin and stayed there like gallant fellows. On poking our heads out at 2 o'clock, we found that we had cast anchor at a small port, Ta-wang-kia-tao, a Chinese islet one hundred li from Chuang-ho. Three of our sailors landed and Fr. Liouville and I accompanied them at their invitation. We sought to regain on the hills the appetite which had already left us, and later returned to the beach. There an old man approached timidly and spoke to us ; all the neighbouring villagers who had been watching from afar, gradually became emboldened and surrounded us ; finally they invited us to their village for awhile, and as they were so insistent, we went along to smoke a pipe there. The conversation was

trivial: What is your name? your age? your country? Whence do you come? Whither are you going? They asked us whether we were going to trade in Korea. These people appeared very unsophisticated and kindly. If one lived among them for a little while, it seemed to me, they could be successfully evangelized. There are about eighty families on the island, scattered among five or six villages. Some of the inhabitants are cultivators, but the majority are fishermen. At present they are drying cod-fish on the beach. We returned to the seashore reading our breviaries; everyone followed and seemed much astonished at seeing us praying in this manner. At length our sailors came back, and while they were engaged in refloating our boat, we ate oysters, of which numbers were to be found on the rocks.

"Friday, 14th, May. The wind continuing contrary, we remained at anchor.

"Saturday, 15th May. We left at last this morning, although there was only a slight breeze and that not very favourable; by evening we were in sight of Hai-yang-tao, the last Chinese island we shall see.

"Sunday, 16th May. Feast of Pentecost. We were not so happy as to be able to celebrate Holy Mass, nor could we even console ourselves by assisting at it; so we united our intention with that of the whole Catholic Church, recalling especially the Feasts we had witnessed at Our Lady of the Snows. The mountains of Korea could already be seen in the distance—we were heading for the Promised Land. At about 10 o'clock a little bird came and perched on the boat, and spent a good part of the day there. The wind is scarcely perceptible and we are barely moving. We had a small extra for dinner—the cook killed our first fowl, and served up a fairly good soup; for once the cup of millet and the dried fish were left on one side.

"Monday, 17th May. We are close to the coast of Korea but a southerly wind persists and it is impossible to make way against it; so we make for Choto to cast anchor there, arriving at 2 o'clock.

"Tuesday, 18th May. The day fixed for the rendezvous, and we are still more than a hundred li from Merinto! The south wind continues to embarrass us. Our sailors went ashore to look for wood and vegetables, and soon returned, for they found some ready-made faggots on the slope of the mountain, and thought it a simple matter to carry them off, poor pagans that they are. Towards evening the anchor cable broke owing to friction with the side of the boat, and left the anchor at the bottom of the sea. Our captain thus sustained a loss of 100 strings of cash.

"Wednesday, 19th May. Still the south wind blows. We redouble our entreaties to the Blessed Virgin to obtain a favourable wind. During the day many Korean boats put out to sea without troubling about us. At about 2 o'clock a Chinese junk came up from the south and anchored close by. Two men came on board our boat and we remained hidden in the cabin during their visit. It appears that this junk is fishing along the coast for sea-slugs and is being pursued by the Koreans. I don't know whether our boatmen are themselves afraid of trouble, but we always seem to weigh anchor and leave in spite of a head-wind. We had to tack about all the evening. At nightfall we found ourselves pretty close to the land; we could distinguish a yamen on the shore with a tower rising close by. We spent the night at anchor.

"Thursday, 20th May. We continued tacking south. At 10 o'clock the wind suddenly dropped, and at 2 o'clock it rose again, this time from the west. We travelled at good speed. A heavy sea was running when we came opposite Cape Chansan, but once we had rounded the cape, the waves grew less and fine weather returned. At nightfall we went up on deck to have a look at the land. The mountains were wooded right up to their summits and were a magnificent sight at this time of year, when everything is green. Soon we located the island of Merinto, our rendezvous, which we reached at about 8 o'clock. We were counting on meeting the Korean boat there, for the wind had blown consistently from the south, but there was no sign of

it. Indeed, there was not a single Korean vessel to be seen, only two Chinese junks which were spending the season there, fishing for sea-worms. We cast anchor not far from them.

"Friday, 21st May. This morning we had a visit from a Korean who, it appeared, was trying to sell fish. He was inquisitive to the point of prying, but did not discover us. While chatting with the captain on deck, he suddenly and without warning lifted the matting covering the entrance to our cabin. I was still in bed and could make him out quite plainly through the cracks; but he was not in such a good position for seeing me, and perceived nothing. I quickly turned my back, while at the same time the captain prevented him from repeating his action and asked him to go and sell his fish somewhere else. About thirty fishing-boats were rocking on the waves all round the two Chinese junks. In the course of the morning our men went ashore and informed us on their return that there were many more inhabitants than we had thought at first sight. A number of families were settled there, and some of the people had asked our sailors all sorts of questions: 'What have you come here for? You have no merchandise on board. You are not trading. You must surely be on some secret business.' Our men got through it all as best they could. Other people said: 'You've got some Koreans on board', and when the sailors denied this, 'then from what country do the men on your boat come?' they asked. This was certainly a random question, for no one there had yet seen us. It had been arranged that we should hang a white shirt to the stern of our boat as a signal to make ourselves known to our Korean friends. The people on the island had noticed this and asked what it meant; they were told that it was merely left out to dry. We are obliged to remain hidden owing to the island and other junks being so close. Fr. Liouville, who would be given away by his long beard, is condemned to stay in the cabin the whole time; as for me, I put on Chinese dress and can thus appear on deck sometimes without danger.

"Saturday, 22nd May. Fifth and last day of the rendezvous. We have not yet found the Korean boat which was to come to meet us. Last night seemed quite favourable but nothing came. During the day some Korean boats were to be seen here and there, but all sheered off, not a single one approaching us or making any sign. We hope that the coming night, the last for the rendezvous, will be more fortunate. Perhaps our Koreans came the first day, and, not finding us here, went off to take shelter in some coastal port, intending to come back later. However that may be, we have judged it prudent to remove our signal, the shirt, since it is quite dry by now! It has been replaced by a white towel. From a distance this looks the same, while allaying the suspicions of the people near at hand. This evening, as night was falling, a small boat manned by five or six people, looked to be making for us. Certainly these were not our Christians and the captain had his suspicions that it was a magistrate's boat and told us to conceal ourselves. For want of a better method, we each crouched down in a corner of the cabin and awaited events. We were in God's keeping. The captain had the entrance to the cabin closed, and everyone sat down on the cover while he received the visitors. We heard the opening words of the conversation that ensued: 'How many men have you on board?'—'Nine,' replied the captain. As this was the number of men on deck, the inquirers were inclined to believe that he was telling the truth. After this, there was so much noise on deck that we were prevented from hearing any more. After a quarter of an hour's palaver, the Koreans climbed on board and we heard them passing to and fro overhead for a long while. Eventually they went away and the door of our prison was opened. The captain came down to see us and seemed quite dismayed. 'There was nothing to say to them; it was most embarrassing—we had no reply to make!' That was all, but he repeated it for five minutes. At last the Christian who is accompanying us came to render an account of the visit. The Koreans had announced that they were delegates from

the Magistrate of Pieceu-long-kang, and pointed to the blue flag flown from their boat as proof of their mission. This is as nearly as possible the conversation which followed :

'What have you come here for ?'

'In order to trade.'

'What are you trading ?'

'European textiles.'

'Where is your merchandise ?'

'We haven't any this time.'

'Then why have you come here? Obviously *not* to sell textiles.'

'We have come to find out what articles are most in demand among Koreans and we shall return at the eighth moon with a cargo.'

They seemed to believe only half what the captain told them and climbed on board our boat, all talking together. After looking all over it, they turned their attention to the signal-towel, on which they expected to find some clue. They examined it minutely, but found no characters written thereon, and could not think it a rallying sign. Of course they quite forgot to visit the one place that should have been suspect—the cabin where we were hidden. This ingenuousness seemed to us the more astonishing by reason of their calling, and we could not see it otherwise than as a special intervention of the Divine Providence. Whom God protects is indeed well guarded !

The Koreans, while they were departing, enquired of our men whether they expected to sail on the next day, given a favourable wind, and added that they would keep a watch on us until we were a long way off. The crew are all in great fear and I think they would leave immediately if there were the least bit of wind. An old seaman came down into our cabin and held forth for a long time, proving to us that it was impracticable to stay here any longer. 'What a misfortune,' said he, 'if they had discovered you !'

'Possibly they would have seized us, but what had you to fear ?' we replied.

'How we should have lost face,' said he, 'why, we should never have dared to go back to Chuangho!'

We tried to reassure them, but fear is not a rational process. In the meantime the Korean boat did not go away as yet. She was at this moment near the other Chinese junks, which in their turn received a visit from the Koreans. Our men were afraid that they might be inclined to return the same evening, and wondered how we could best be hidden. The captain made us roll up our beds and stow away our books and other suspicious objects; then he removed two or three planks in the cabin, slid a mat to the bottom of the hold and showed us his hiding place with an air of satisfaction. 'Once you're in there,' he said, 'I shall have no fear of their finding you.' We were about to go down into the hold when the Korean boat made off and returned to shore. For the time we were safe. I enjoined the men not to be afraid if they saw a boat coming towards us during the night; our Christians might well be arriving at last. That night we went to sleep fully dressed, fearing some new alarm.

'Sunday, 23rd May. This morning we were wakened by the sound of the gong. It is the 15th day of the Moon, and besides our men possibly want to set the fashion. They have made a great display of bunting on deck; one of the flags is white and has written on it the following words: T'ien hoo cheng Mou.—Queen of Heaven, Holy Mother. Is not this homage offered to the Blessed Virgin? Yesterday's fears are somewhat allayed, but the captain declares that he will leave as soon as the wind is favourable. We reminded him of his contract which bound him for two more days, but he replied that he couldn't stay here any longer. Then we proposed that he take us to Ta-t'sing-tao, to spend only one night there, after which we would consider him discharged from his obligation, whether our boat came or not. Ta-t'sing-tao was the place which had been fixed as a rendezvous in previous years, and we thought that our Christians might perhaps have sought refuge, and be awaiting us,

there. But the captain refused to carry out this arrangement, maintaining that the locality was even more dangerous than Merinto, that it was under the administration of the same Magistrate, that letters were exchanged daily between the various Customs posts, that if we went to another locality we should certainly be followed there and watched, and that he would never agree to do so even though he were offered all the money in the world. It is clear enough—we cannot insist. But today there is only a gentle breeze from the west, scarcely enough to permit of our leaving. At mid-day the whole crew were served up with a kind of vermicelli made of flour, in place of the millet. We were the first to do justice to it, and had barely finished when three Korean boats, bearing blue flags just like the one that had visited us yesterday, were reported near the two Chinese junks; probably our turn would come later. We were told to stow away all our belongings and go down into the hold as quickly as possible. While we were carrying out these instructions, an infernal racket was set up on deck. Before resigning myself to descending into the hold, I poked my head out to see what was going on, and only then realised that the anchor had been raised and the sails set. All this had been accomplished in less than three minutes, and already the island had begun to recede. I did not presume to blame our men; yet perhaps if they had made the best of matters, this second visit would have passed off as harmlessly as yesterday's. I asked the Christian who was accompanying us to keep a look out and see if any Korean boats appeared to be following. Several of them seemed to be tacking in the same direction as we were, but gradually these all dispersed, some to the south and others towards the land, where they stopped and lay at anchor. So this is the end of the matter, and now we must go away from our dear and much longed-for Korea. Naturally our hearts are heavy, especially when we think of our brave colleagues in the interior who have such great need of help and succour! And then the boat sent to meet us

.....has it been captured or prevented from setting out by some fresh misfortune ?.....”

Far from being discouraged at their lack of success, the missionaries began making fresh plans, but there was further unavoidable delay. Not until October was it possible to set out on a new expedition. The following is the brief account Archbishop Mutel wrote in later years of this voyage and his first experiences in Korea :

“This time we were kept at sea for eight days by bad weather, and the day fixed for our rendezvous had passed by the time of our arrival. But our provisions were exhausted and we had to land somewhere in Korea, cost what it might. Our junk approached the shore and, under cover of night, landed a Christian Korean, the scholar Thaddeus Kwon, who was acting as our guide. That night he walked forty kilometres in order to reach a Christian pottery-works, and returned next evening bringing with him enough rice to last for one day and the news that a Korean boat would join us the same evening. Apparently the boat sent from Seoul to meet us had been plundered by some pagans, who had carried off all the Korean clothes intended for us.

“Our junk set sail once more and cautiously proceeded up an arm of the sea. Towards ten o'clock at night the water became so shallow that further progress was impossible and we cast anchor. Soon afterwards a small boat came alongside, bringing a sack of rice for our Chinese and some Korean garments—contributed by the potters—for ourselves ; one of them had given a shirt, another trousers, and by this means two complete outfits had been got together. Hastily and at random we donned our new costume. My share included a pair of trousers which, in addition to being very dirty, bore a huge stain of oil or grease on one leg. Good Martin Kim had thus deprived himself on *my* account !

“The little Korean boat bore us away ; and our Christians, without slacking their oar, drew from beneath a board a small bottle of Korean wine and some persimmons ; we

found everything delicious. About midnight we reached the vicinity of the pottery works: we were safe! Men were waiting for us on the shore, and soon our modest baggage was unloaded and we were led to the most substantial house in the village, which had been reserved for us. It belonged to the Christian Pak Seung-to, uncle of Fr. Mark Pak. This pottery works was called Pai-ma-tang and was situated on the sea-shore, near the market-place Taitan in the sub-prefecture of Changyun in Whanghai Province. Knowing that we were not yet accustomed to eating ordinary Korean rice, our Christians had overcome the difficulty by preparing chicken with the rice. But we were now in the early hours of Friday, 12th November. The circumstances were surely such as to free us from abstinence, but we were overjoyed at having arrived in Korea and did not know how to thank God for His protection, so we decided to leave the appetizing chicken and rice and content ourselves with a very frugal meal. Our good Christians, who had doubtless been waiting for us since before midnight, were more mortified by this than we ourselves.

"The large boat having failed us, it was impossible to reach Seoul, as had been arranged. We had to remain where we were. Our confinement was rather strict, since the coming and going of strangers was a continual source of danger. But the Christians kept good watch and we did not put our noses outside except at night-time.

"There was a second small pottery works about twenty li away in the mountains. In turn the Christians came to see us and hear Mass. At the end of a month they proposed taking Fr. Liouville to their own village, Keuk-naki, and establishing him there, and so it was done; he went there for Christmas. In 1881, at the feast of the Epiphany, I went to see him and also to take my leave of him, for I had received in the meantime instructions from Fr. Blanc to proceed to Paikchun in order to meet Fr. Robert, who should pass this place on his tour. It was a two-day journey for me, dressed in mourning costume and travelling by chair.

There was always a room set apart for me at the inns, and as soon as I entered and took off the large hat which shielded me, I had to turn my face to the wall. When fatigued by one position, I had to change from one side to another in such a way as to keep my face hidden all the time. To be brief, the journey was safely accomplished, and by the evening of the second day I had arrived and installed myself in the little village of Toltari, another pottery works, situated about ten li west of the town of Paikchun.

"Some days later I had the great pleasure of meeting Fr. Robert there. He had left Paris only three months before me, but had had the good fortune to enter Korea three years earlier. Speaking Korean fluently and thoroughly inured to the country, he made endless journeys, visiting the Christians. After some days together, he left to continue his work.

"There remains with me the recollection of a case which was then brought to him for judgment. A young married couple were at odds, and no one could establish harmony between them. The husband appeared first and recounted his grievances in full: whereat the Father said brusquely: 'Doubtless the reason is that you beat your wife!' 'Oh, no,' said the other, 'I have never beaten her.' 'Well, since she is so ill-tempered, perhaps you would be well advised to beat her a little!' 'But when she is beaten, she is worse still.' (So he must at least have tried it!) The wife was sent for; she sat down in a corner of the room, turning her back on her husband, and unbosomed herself in turn. The young couple could not be made to listen to reason. In the end, the Father has a sudden inspiration: sending for the parents, he bade them instal the young couple in a separate part of their household. And I heard that after this was done, peace returned as if by magic. As so often the case in Korea, it was all a matter of dissension between the wife and her mother-in-law.

"I was still at Toltari on the afternoon of 19th March, 1881, when a Christian arrived with the news that Fr. Liouville had been arrested in his village.

“ He had been visiting a sick person in the neighbourhood and the precautions which the Christians took to conceal him must have attracted notice, for two days later the Magistrate's retainers from Haiju appeared in the village, searching for a thief whom they believed to be hidden there. Attempts were made to throw them off the scent, but in vain. Fr. Liouville was in the act of hearing Confessions for the feast of St. Joseph, next day. In a twinkling all suspicious objects were stowed away and the Father was hurried off to a little house standing apart from the rest. There he found some dirty old clothing to hide under, and remained still as death. In the course of the search, one of the retainers reached the house and, opening the door, noticed this bundle which seemed of no interest. He lifted the covering and recoiled in fear at seeing his prize. Quite unabashed, Fr. Liouville asked the retainers if they had received orders to arrest him. The latter scratched their heads at this but declared that he was a fine capture. However, two of them went off to the town to ask the Magistrate's advice, while the remainder guarded the prisoner. Soon the news spread that there was a European in the village, and people from all over the neighbourhood came to see this phenomenon. The next day was the feast of St. Joseph, and Fr. Liouville told the retainers that he must celebrate Mass, and asked them to keep guard on the door to prevent the crowd of pagans from invading the room ; and so it was done, the retainers at the back of the room hearing Mass and kneeling as piously as the Christians.

“ The two messengers returned on the following day bringing word that the Father should be set at liberty. Whether they were acting on the Magistrate's advice or were afraid of compromising themselves by reporting such an important capture will never be known.

“ The Father could not remain there ; furthermore the villagers must disperse, since the Christians were still in danger. The following night he left and hid in the only Christian household of a village ten li distant. Two days

later the house caught fire at the time of the evening meal, and he had to flee still farther away.

“As for me, after hearing about the capture of Fr. Liouville, I judged it wise to make myself scarce. The Christians also wished me to leave but did not dare to tell me so. Moreover it was the only means of saving their village, since refugees from the other were already arriving and information might be given against them. I did not know where to go, but my advisers assured me that Seoul was the safest retreat. So I set off for Seoul—three days’ journey in mourning costume and travelling by chair.

“While passing through the Sai-mon Gate into Seoul, I glimpsed through the hangings of my chair an array of large cutlasses in a weapon-rack in front of the guard-room, and shivered. Twenty minutes later we arrived at our destination—a house in the Inseung-pou-chai quarter in the southern part of the city—and I was forthwith installed in a small and very secluded room. I was safe!

“Soon I heard about the trials Fr. Liouville was undergoing in the course of his wanderings after his adventure in Whanghai Province. I sent him some Christian hearers with a chair, to bring him to Seoul. He arrived without mishap at the end of ten days.

“We both occupied the one small room, and, what with the board which served as an altar and the indispensable articles crowded beneath it, there was barely room to lie down. We had to place the mats which served as our mattresses in such a way that they overlapped for about a third of their width, and lie side by side as if we were in the same bed. In the daytime we had to converse in an undertone and stifle our laughter; but we did it all with right good will!

“There were at that time three missionaries in Korea besides us new-comers—Fr. Blanc, acting Vicar Apostolic, and Frs. Doucet and Robert; but these were all up-country and far away. The Superior soon sent us his orders: Fr.

Liouville was to go up-country to the Christians of Syou-syen in the district of Chungju and I was to remain in Seoul.

"It therefore became necessary for me to find a less confined dwelling place. Hearing of a dilapidated house for sale near the Little West Gate, I said goodbye to Fr. Liouville, who would be off up-country in a few days, and left our jolly but untenable quarters to instal myself therein. Repairs were under way and the whole place was thronged with workmen when I arrived, so I had to spend the daytime immured in the house. Even this seemed likely to arouse suspicion among the slaves in neighbouring households, who had access wherever they pleased, and it was deemed wiser to send me elsewhere for a few days.

"So I took refuge in the house where Mgr. Ridel had been arrested three years previously. After being confiscated, it had been sold to the family of Peter Yi In-yeng, half of which was Christian. It was there that I baptized a child, who was later to become secretary-interpreter to the French Consul, in the arms of his yet pagan grand-father.

"On returning to my new house in two days, there was a fresh alarm. The Chief of Police had appeared on top of the neighbouring City Gate with quite a band of his retainers and had scrutinized our house—or at least so we believed—in leisurely fashion; after which he descended by the wall, as though to examine it still more closely. We believed ourselves lost. Yet nothing happened. I learned afterwards that the Chief of Police had been charged with the duty of repairing the Gate and had simply come to carry out an inspection. But how the good fellow frightened us!

"It was at this time that I received word of the Christians I had left in March. The village of Toltari had not been disturbed, but the little town of Paikchun, on the contrary, had suffered persecution. There were only three Christian families in the place, and before my departure these had begged me to fortify them with the Sacraments, as they already feared some misfortune would befall them. I accordingly visited them the night before leaving for Seoul.

and scarcely had I taken my departure than the Magistrate arrested the two leading Christians, Paul Yi the doctor and the aged Francis Pang. Especially the former—who related all this to me—was put to torture, and the marks were still evident on his legs. In order to force him to apostasize they had subjected him to bending of the bones. I asked him if it had been very painful and he replied, 'It was terrible, but fortunately the intensity of the pain made one lose consciousness quickly—otherwise it would have been unbearable.' Thus the Magistrate laboured in vain, but he confiscated the Christian's house and all his property and drove him out of the town. He even had all his books burned in front of him, but Paul interrupted him and, pointing to his breast, cried: 'Magistrate, you can burn them, for they are here.' He reached Seoul with his old father, his wife and three children. Formerly in easy circumstances, he had lost everything.

"He set up as best he could in the capital, but being unknown and without any practice, he suffered adversity and even starvation for a time. He told me later that when he had nothing left in the house, he made all his family kneel down and recite the 'Our Father' together to ask God to provide their daily bread; and he declared that on each occasion some unexpected customer turned up, and they were able to buy provisions for the day with the money received for medicines. God has since blessed him with a return to his former prosperity.

"Scarcely had I spent fifteen days in my new quarters, than I was told that I must leave. The slaves of the neighbouring houses were whispering among themselves that some suspect was hidden in our house, and everything might be found out. I fled at midnight, conducted by the aged catechist, Kim Ok Chai, but he got bogged in a pool of water and failed me as a guide. He had been too frightened to light his lantern! While passing through the City Gate in order to reach Mowha-kwan, I had another sight of the famous weapon—rack—without much more assurance than

on the first occasion. I was welcomed by the family of Peter Sung, with his wife Susan Won and daughter-in-law Mary Kim, and stayed with them during the two summer months, comparatively at ease, though not entirely free from anxiety. The new house—which our Superior, Fr. Blanc, jocularly called the Palace of Thorns—had to be sold at a loss and another found. A small house was discovered in the vicinity of the royal palace, in the Nongpo-an quarter, and seemed suitable. I moved in at the end of September, and from it witnessed the revolution of 1882, concealed but far from reassured.”

Korea at this time was passing through a period of acute internal stress. For centuries the country had been riven by the intrigues of rival political factions and disorganised by frequent conspiracies against those in power; to this prevailing state of near-anarchy a further complication was now added. Korea's immemorial isolation from the rest of the world was threatened; foreign powers were knocking at the gates; and the air was thick with every kind of rumour. It was not surprising that a broad and to some extent genuine cleavage should exist on the question of introducing overdue reforms and establishing relations with other countries. The traditional elements, though strongly entrenched, had been weakened by the retirement of the notorious Tai Won Kun, who had been Regent from 1864 to 1873 and had ordered the persecution of the Christians in 1866. On the other hand a really liberal and progressive party had begun to form under the leadership of men of high rank who were in office and consequently had the ear of the King.

While the reactionaries, therefore, and particularly the Confucianist literati, were doing their utmost to stir up disorder and prevent adoption of a more forward policy, the King and his advisers were cautiously moving in the direction of reform and innovation; the issue could perhaps have been quickly decided if the powerful Min faction, better known as the Queen's party and family, had thrown their weight behind the progressives. But unfortunately for

Korea, the Mins, though bitterly opposed to the Tai Won Kun and his followers, with-held their support : the reformers were thus forced to seek alliance elsewhere, and prejudice their whole case by an attempted coup d'état in 1884 ; after which the situation rapidly crystallized, the Queen and her party turning to China for assistance and revealing their essential conservatism, while the radicals—as they now were—enlisted the aid of Japan.

During 1881, while the position was still obscure, the country was seething with unrest. The literati of several provinces presented numerous petitions urging complete suppression of Christianity and a strengthening of the barriers against foreign intercourse. The more exigent were arrested and exiled, but on 12th June the King promulgated a new anti-Christian edict—it was to be the last—clearly with a view to conciliating reactionary sentiment, in which he acknowledged that, despite the efforts of his predecessors, the "evil" persisted, and enjoined a more sincere following of the teachings of Confucius, Mencius, and other sages, since this would undoubtedly cause it to disappear without any further steps being necessary. Later in the year, however, a conspiracy against the King and government was exposed, and its leaders—supporters of the ex-Regent—beheaded.

In April 1882, Fr. Mutel was joined in Seoul by Fr. Blanc. Later, during July, his hopes were raised by the news that negotiations with the French Government were in progress ; but nothing eventuated. It was a severe disappointment, and Fr. Mutel did not disguise his view that more firmness on the part of his countrymen would have achieved the desired end—without any necessity for summary action—and brought about religious toleration into the bargain.

Meanwhile, however, Seoul was thrown into confusion by the Emeute of 1882. Fr. Mutel's experiences are best given in his own words :

"Following the treaty signed in 1876 between Japan

and Korea, Mr. Hanabusa was sent to Seoul as Chargé d'Affaires, accompanied by a guard and some officers as instructors for the Korean soldiers. They lived extramuros, in the Mowha-kwan quarter, in a pavilion called Chun-yun-chung not far from the monumental gate later known as the Independence Arch.

"In 1882 a mutiny broke out among Korean soldier malcontents who had not been paid for some months. The sacks of rice which were occasionally distributed among them were half-empty, whereas the troops drilled by the Japanese received their pay regularly—*inde irae*. Moreover, it was Sunday 23rd July, and not a drop of rain had fallen as yet. The Japanese were to blame!

"Towards five o'clock in the evening some Japanese from the Legation were walking quite unsuspectingly in the town when the crowd began to riot and throw stones at them. The Japanese wisely turned back to their Legation, but on the way two or three were struck down and killed. The rest re-entered the Legation and barricaded the gates. The crowd tried to break their way in but could not do so. They then set fire to the building. The Japanese destroyed all secret documents, etc. and hid the rest at the bottom of a dry well; then, placing the Minister, Hanabusa, in their midst, they rushed out with drawn sabres. As soon as the gate was opened, the crowd ran away in fright, some even falling into a nearby pond. The gallant Japanese wasted no time in futile self-defence, but made for Chemulpo, which they reached the same night. Seizing some boats, they stood out to sea and were picked up next day by a steamer.

"That very night rain began to fall. Well had it been said that the Japanese were to blame!

"On the morning of the 24th the rebel soldiery invaded the royal palace and, finding Min Kyen Ho, who was in charge of the government store-houses, inside, murdered him there. They even menaced the King, laid hold of the Queen Min and dragged her to the palace gate. Some wanted to tear her to pieces on the spot, others to conduct her to

the central square of Chong-no with more ceremony. While they were arguing about this, a loyal follower of the Queen, Yi Yong Ik, took her upon his back and carried her off; none knew where. (He was a made man from that day on; in time he became a Minister and was all-powerful about the year 1900). Shortly the rumour spread that she had been killed! The soldiers then scattered through the city, demolishing the houses of the great and pillaging here and there.

"The poor King could do nothing but appeal to his father, the famous Regent, who had been in-retirement for ten years and was a personal enemy of his daughter-in-law, the supposedly-dead Queen. However, he came to the royal palace and endeavoured to subdue the mutineers. To this end, doubtless, he spread through the city—on the evening of the 25th—the rumour that the pedlars (at that time a powerful guild) were flocking from all over the country to the defence of the King, and that they were even then in the act of breaking down the East Gate and invading the capital. Panic broke out!

"In a twinkling every house was empty; all sought refuge on Nam-san, which was soon white with people. I heard that our neighbours were digging holes in the ground and burying their valuables. In spite of my protests, the mother-in-law of my servant, Paul Kim Ye San-i, thought it was not safe to stay in the house and fled like everyone else. But she returned in half an hour, having been unable to force her way through the crowd. Her teeth chattered with fear to such an extent that she was unable to eat any solid food for two days. About midnight a report spread that the pedlars were not arriving that night, but had camped ten li from the gates and would enter on the morrow.

"Next morning—not the least sign of the pedlars. But the crowd had had such a fright that they were seized with rage. A search was made through every quarter of the city and some poor men who were connected with the guild were killed in front of the royal palace. My house was only a hundred and fifty metres away, under the very walls of

the palace, so I knew all about it. Through cracks in the gate, which we kept carefully closed, I was even able to view the fine fellows trooping past, armed with enormous rusty cutlasses. The armories had been pillaged and everyone had turned soldier. We slept with one eye open, for especially in this quarter of the town the least incident would have led to our discovery. One night I had just gone to sleep when I woke with a start at the sound of a violent blow struck on the gate. I thought my last hour had come. I got up and went outside into the courtyard. My servant was walking up and down, calmly reciting his Rosary..... Some children, throwing stones at a dog, had made a bad shot and hit the gate.... That was all.

"We were not always so serene. Among the supposed suspects everyone at this time was suspect—was found a Christian; the Rosary he had on him made recognition easy. He was placed under arrest. Our little flock was thrown into confusion. In my house everyone was overwhelmed. While bringing in my table of rice, my servant told me that if only I would leave the city, all danger would be averted. 'But', I replied, 'I should be arrested before taking a hundred paces!' He knew that well enough, and dissolved into tears. I leave you to guess whether my rice went down well! But, as ever, God took care of us."

That Fr. Mutel's fears were well-grounded may be judged by the following extracts from his letters written at the time, which present a vivid picture of the perilous situation in which he and his Christians found themselves:

"(24th July) Amid a wild outcry and the beating of drums, the mob surged through the streets before the Min family's palaces, which had all been plundered and destroyed. Whoever fell into their hands was mercilessly done to death. Meanwhile the lightning flashed and the thunder rolled, and the rain streamed down, so that there was a truly infernal uproar. Filled with terror, we all remained indoors.

"(4th August) Now rumour has it that the Regent is really intent on starting a persecution of the Christians in

order to divert everyone's attention. Yesterday I had almost decided on flight, but today we recognize that this would have been a false and over-hasty move, which might have brought matters to a head. We remained, and up to now everything has been quiet. It looks as though the Regent intends to leave us alone this time. Some people make out that the King and the old Queen-mother have dissuaded the Regent from starting a persecution.

"The worst of it is that the robbery and plundering and destruction have by no means come to an end. The most complete state of anarchy obtains. The King has, in effect, been deposed: the Regent is powerless; and other Ministers have been murdered. The four thousand soldiers—real scoundrels these—no longer recognise any officers or obey commands. The mob is armed and the entire populace roars approval at every fresh outrage."

Continuing Fr. Mutel's narrative:

"The Regent's return to power had been triumphant. His enemy the Queen was dead and the customary national mourning was proclaimed. Black shoes and hats were replaced by white ones. Poor men observed the rite by pasting a sheet of paper on the crown of their black hats.

"There remained the diplomatic question. On the 15th August the Japanese returned in force; on the 20th they were received at the palace. The suzerain country, China, could not remain indifferent: she sent a fairly strong body of troops, commanded by a general, who camped outside the South Gate about this time. Negotiations proceeded. Meanwhile, the Chinese general, as protector, paid a visit to the Regent in his palace. The latter returned the visit the following day, but scarcely had he entered the camp than he was surrounded, by order of the general, placed in a char and sent on board a warship at Namyang, a little to the south of Chemulpo. He was then taken to Pao-ting-fu, where he remained a prisoner for some years. Doubtless the Chinese thought he was the author of all the trouble. This was on the night of the 26th August. From the morn-

ing of the 27th the rumour began to spread that the Queen was not dead at all, but still living ; so the white hats began to disappear and the black ones to take their place ! She had wisely remained in hiding at Chang-ho-won, two days' journey from Seoul, whither she had been secretly conducted. On the 12th September she re-entered the palace in triumph. This was the same Queen that finally fell a victim to the Japanese conspirators on the 8th October, 1895.

"After these events my life resumed its normal course. It was somewhat closely confined. We took the precaution of not letting even the Christians know our place of residence ; and if by chance they found out where it was, they were forbidden to come at all frequently, which instructions they duly observed. The catechists alone kept us in touch with our small flock. When required to administer the Sacraments, I would make my way after nightfall on the previous evening to the Christian's house which had been selected as our meeting-place. Next day I heard Confessions and, by the second day, having celebrated Mass before day-break, I would be either installed in a new meeting-place or back in my own house. I visited sick people after nightfall. If it were necessary to pass through the Gates, which at that time were kept closed from eight p. m. to one a. m., I waited for them to open in the morning, and, after ministering to the sick person, returned to my house well before daylight. But later I went out even in the daytime, if necessary."

In addition to the care of the Christians in Seoul, Fr. Mutel had been assigned the two provinces, Kyungkeui-do and Whanghai-do, and it became his custom to tour these districts during the autumn. Later, he included a third province, Kangwon-do, in his circuit. Many years afterwards, in November 1930, Bishop Larriveau was engaged in a Confirmation tour of this same district, and received a letter from Archbishop Mutel containing the following passage :

"Above all, I hope you will not have any snow for your

crossing of the high mountain! There is a magnificent view for you to admire from the summit. I can see it yet as I write, having twice made the descent in lovely weather, once on horseback and once on foot. I wonder if motor-cars now run easily down those rugged slopes! The first time I did it—in the autumn of 1882—I went full out all the way down. It was quite amusing, but next day my legs were in such a mess that I couldn't get up from my mat. Good old times, gone past recall!"

Besides his ordinary work, Fr. Mutel was intent on carrying out his special commission: to advance the cause of the martyrs. The process had been opened and the first sitting held in May 1882, but further progress was obstructed by an unfortunate combination of circumstances. In little more than a year, however, Fr. Mutel was able to report that forty sittings had taken place and much testimony had been sifted.

Fr. Mutel had quickly become adapted to the Korean mode of life. His robust constitution withstood privations and hardships, resisted disease. Perhaps the most insidious foes which the missionaries had to counter derived from the truly appalling lack of sanitation then obtaining in the larger cities. A good description of conditions in Seoul at this time is given by Mr. H. A. C. Bonar, who visited the capital at the end of March 1883:

"..... The main streets are in their present condition quite passable for carts and other wheeled vehicles, but we saw only two or three of the former. As for the side streets, they are in a condition of filth and neglect difficult to imagine. Along the middle of the street there often runs a small stream of thick black mud, and on each side are continuous pools, into which the latrines of the houses open: dung-heaps in many instances occupy more than half of the road; other gutters run across the road and are perhaps covered over with rotten boards or large uneven stones, or not at all. The sight of many of these streets is most disgusting; not the slightest attempt at drainage or sewerage

is made and the air is poisonous with the offensive smells. Add to this a long row of blackened wretchedly built houses, a number of dogs, horses and bullocks' skulls lying about, and one may have an idea of some of the streets of the capital of Korea. We were told that for a month or more the streets had been cleaned somewhat; it is difficult to conceive what existed before this attempt was made. A small stream runs through the city from west to east, but the little water in it is stagnant and is hardly to be seen among the heaps of rubbish thrown into it . . . ”

As for the quarters in which the missionaries had to live and work, they were little more than mean hovels built of clay and stone, devoid of light and air, and often infested with vermin, and in the last stages of dilapidation. In the evenings, when the fires were lighted, the chimneys poured their smoke into the streets, while inside the houses the fumes and foul air were almost insupportable. A further trial was the food, which often nauseated the missionaries, consisting for the most part of pickled and salted fish and vegetables. Rice was somewhat of a luxury, and filled rather than sustained; while eggs and chicken were not often procurable. The martyr, Fr. Pourthié, had looked forward to a time when "our hosts will have something to offer us besides seaweed soup and decayed fish", and even those who found the unusual food less distasteful were not immune from the internal disorders to which it frequently gave rise. Typhoid and dysentery were endemic in Korea, together with every kind of skin and parasitical disease, and the missionaries, with lowered powers of resistance, often fell sick.

And finally there was the discomfort and danger of going abroad. The mourning garments they were forced to wear consisted of a large umbrella-shaped hat of coarse white material, reaching down almost to the shoulders; a long cloak of grey unbleached hemp; and a hempen screen, about twelve inches long and six inches wide, stretched on two short sticks and held up before the face. It was an irk-

some enough costume at the best of times ; and in the rainy season, when the roads were deep in mud, or in winter, when snow and ice added to the difficulties of progression, even getting about the streets of Seoul must have been an arduous business.

In spite of all restrictions and difficulties, however, Fr. Mutel derived abundant satisfaction from the busy life he was leading. It had been worth the long wait in Manchuria to be afforded such ideal scope for missionary activity. He lived, as he said, in the very shadow of the palace, secure yet braced by the constant threat of arrest and punishment. He worked unceasingly, administering the Sacraments to the Christians who flocked to the meeting-places in spite of persistent fear, giving daily proof of their loyalty and devotion. The example of the martyrs was a perpetual source of inspiration to him as to them, for many still lived who had been present at the executions and themselves witnessed heroic fervour and renunciation.

During these years of work and anxiety Fr. Mutel acquired a deep understanding of the Korean mind, as well as an unrivalled knowledge of Korean habits and customs. His familiarity with the written Chinese character gave him a deserved reputation as a scholar ; his style of speech, too, was that of the literati and noblemen ; and he possessed a dignified, even a majestic, bearing which singled him out from his colleagues. Small wonder then, that he had won the respect and affection of the Korean Christians to whom his life had been devoted, and that there was general regret when he was recalled to Paris early in 1885, to become a Director of the Seminary of the Foreign Missions Society.

His appointment "by unanimous vote of the Missions in Japan and Manchuria" was doubtless a great honour and he received congratulations from all sides, not least from Bishop Blanc, who had succeeded Bishop Ridel as Vicar Apostolic on the latter's death in Paris the previous year, and now disclosed that he had for some time past been intending to nominate Fr. Mutel as Pro-Vicar. But the one

thought uppermost in Fr. Mutel's mind was that he would have to leave his cherished work in Korea, perhaps forever; and he was broken-hearted. On the 8th April he wrote Fr. Coste as follows:

"The news you send me with some diffidence is only too true. Enough of congratulations and regrets at my leaving—in either there is risk of self-deception. Let us then merely say, as sincerely as possible: *Fiat voluntas tua!* After the first shock and upset, came concern—yes, and tears as well. It seems to me that a missionary should not be sent to Korea if he is to be recalled, or recalled once he has been sent there. Well, there's nothing to be done about it except obey. I leave in one month's time. Meanwhile, please pray for me, as I feel the parting will be especially bitter."

And so indeed it was for all concerned, whether French or Korean. In the years that followed, his name was constantly on their lips; there was no forgetting the stalwart young priest who had laboured among them with such assurance and been their loved and trusted friend.

"..... I had to take a German steamer to Nagasaki", he wrote, "still wearing Korean clothes, for I had no others. The metamorphosis took place on arrival, and when the good Korean who was helping me had to cut my long hair, he began crying his eyes out, and I was weak enough to follow suit. You will understand that I was parting—it seemed likely forever—from a country which I loved and from Christians with whom and for whom I had worked and suffered"

Great changes had taken place in Korea since 1880. Treaties had been signed, with the United States in 1882, with Great Britain and Germany in 1883. A number of foreigners had visited the country; some even were resident in Seoul, such as the U. S. Minister and his Secretary, the British Consul-General, and the Foreign Office Adviser. A Government Hospital had been founded, and a Post Office opened.

Yet the disturbances known as the Emeute of 1884, which broke out in December, showed that the country was still very far from setting down to a new era of orderly progress; it had rather entered a difficult and prolonged period of transition, the opening of which was signalized by political assassinations and spasmodic fighting between the liberal group backed by Japanese troops on the one hand, and the Chinese and Korean forces on the other, terminated only by the withdrawal and flight of the former from Chemulpo.

It was therefore hardly surprising that the missionaries did not yet consider it politic to emerge from hiding and abandon their habit of secrecy. But there was a general feeling that they were at last on the threshold of religious liberty. By December 1884 matters were sufficiently advanced for Fr. Mutel to write that, if the missionaries were even then to reveal themselves, the Korean Government would be more embarrassed than anyone else. The following year saw the beginnings of Protestant missionary work, and after the Treaty with France had been signed early in 1886 Bishop Blanc decided that the time had come for the Catholic missionaries to appear openly, even though the Treaty had caused general disappointment by failing to provide for their security.

From Nagasaki Fr. Mutel took ship to Marseilles, calling first at Formosa, where he met a young Lieutenant in the French Army who was later to become famous as Marshal Joffre. Years afterwards, in 1922, they were to meet again in Seoul during the latter's Far Eastern tour.

Arrived in Paris, Fr. Mutel took over the Secretaryship of the Council and was made specially responsible for the Missions of Japan, Korea and Manchuria. He instructed the young seminarists in liturgy and dogma, and impressed everyone with the conscientious and zealous way he carried out his duties.

An ordered, disciplined life is often the condition for inner freedom. At heart Fr. Mutel remained devoted to his

late Mission ; his chief joy was to receive news from Korea and hear of the great events unfolding, now that the Church was emerging into the light of day. Manifold works were being inaugurated : an orphanage, a home for aged people, a school for catechists, and the installation of the Sisters of Saint Paul, which he himself was able to arrange by negotiation with the Mother-house at Chartres. He kept in close touch with every development.

On the 21st February, 1890, Fr. Mutel received a telegram announcing the death of Bishop Blanc in Seoul. Though deeply grieved at the news, he could not help wondering whether this might not perhaps be the signal for his recall to the Mission he longed to serve. In Korea likewise everyone's thoughts turned to their beloved Fr. Mutel—surely he would return to them at such a time.

They were not to be disappointed. In August Fr. Mutel was nominated titular Bishop of Milo and Vicar Apostolic of Korea. The news was everywhere received with jubilation, though the Paris Seminary expressed much reluctance at parting with so useful a member of their staff. As for Fr. Mutel himself, he was at once overjoyed and overwhelmed. His happiness at rejoining his fellow-missionaries in Korea and sharing their life, their trials and successes, was qualified only by his concern at the heavy responsibility which would now devolve upon him. That he should serve God as a missionary in Korea was his one desire ; it was henceforth to be the consolation and reward of his life.

The consecration took place at Paris in the Seminary Church on the 21st September, 1890, in the presence of Fr. Mutel's aged father, his brother and many other relatives and friends, as well as the two hundred and fifty seminarists. Cardinal Richard, Archbishop of Paris, officiated, consecrating the new Bishop of Mysore at the same ceremony. Immediately afterwards Bishop Mutel wrote to the missionaries and Christians of Korea, conveying his blessing and the assurance that henceforth he belonged wholly to them and to the country he held so dear. "..... I rest my hopes in the

Divine Compassion, of which I have received so many and such precious tokens, and the intercession of our Martyrs, in whom, after God, I place all my trust. I hold it my duty to express this sentiment in the device I have chosen, which is: *Florete Flores Martyrum....* " A few days later Bishop Mutel ordained a number of young seminarists, two of whom had been selected for his own Mission and would accompany him to Korea. They embarked at Marseilles on the 14th December, after Bishop Mutel had spent a short time in Rome, and broke their journey at Singapore, in order to visit the Seminary at Penang, where some twenty Koreans were preparing to enter the priesthood. On the 19th February, 1891 they touched at Fusan, leaving again on the following day, and at length reached Chemulpo early on the 22nd. Their reception and the triumphal entry to Seoul, which took place on the evening of the 23rd, can be well imagined. The new Bishop made the journey by chair, and as he came in sight of the river Han, he beheld an immense concourse assembled on the far side to welcome him. Concealment had indeed been thrown to the winds; everywhere about the new residence, blazoned with the device: *Florete Flores Martyrum*, there were crowds and rejoicings. The contrast between his first arrival in 1880 and his return in 1890 was almost too poignant—indeed, in after years he could never speak of the latter without emotion.

The number of missionary priests in Korea was now twenty-one and there were nearly eighteen thousand Christians. No Korean priests had yet been ordained, but forty were being prepared either at Penang or in Korea. No churches were yet built, but a magnificent site had been obtained for a future Cathedral within the walls of Seoul, and many other plans were on foot. Although he had followed these developments so closely, together with the concurrent changes in the social and political life of the people, Bishop Mutel was amazed to see the transformation which had taken place during his five years' absence. Not only had the face of things changed; the entire outlook had

altered, for the Christians and missionaries above all, and the country was in a state of ferment.

Dislike of innovation coupled with long-standing discontent at the rapacity of officials found expression in sporadic risings, culminating in the Tong Hak revolt of 1893-4, which precipitated the Sino-Japanese War. The Tong Hak sect had continued in existence, despite its suppression in 1864, and now became the focus for an anti-foreign revolutionary movement of such proportions that the Government was unable to offer effective resistance: an attack on Seoul was threatened, together with a general massacre of foreign residents. A great many native Christians were either murdered, or sought refuge in flight, and for a time three of the missionaries in southern Korea were in grave danger. The following is an extract from a letter written by Bishop Mutel at the height of the crisis, but before actual outbreak of the Sino-Japanese War:

(Letter dated 15th June, 1894)

“ Our Korea is at the moment going through a crisis, which would prove dangerous for any European power; yet here, as I hope, it will pass off without any specially serious consequences. About thirty years ago, a sect was formed in the country which adopted as its badge the name of Tong Hak, i. e. Eastern Learning, in contradistinction to Catholicism, or Western Learning, and even at that time made rapid strides. This sect originally consisted of a number of scholars who were too proud to own that the Truth could come to Korea from abroad, and combined thus against the Catholics and their missionaries, the only foreigners Korea had yet seen.

“ For a long while this sect was limited to a purely philosophical and learned society, but of recent years its members have felt called to purify the country from the foreign elements which were gaining a footing on Korean soil. A further aim, less open, but no less real, is the overthrow of the reigning dynasty and their own rehabilitation by another, whose supporters should bear the name Chyung.

This revolution is foretold by a prophecy, according to which the Yi dynasty will not last longer than five hundred years, and this period came to an end in 1892. With the spring of 1893 the Tong Haks began their political campaign and openly published their revolutionary aims. From the southern provinces, where the party has its strongest support, they converged on the capital, threatening to expel all foreigners. With their arrival in Seoul, however, much of their bravado evaporated, and in the end they dispersed without accomplishing their object.

"During last winter the political agitation continued, especially in the province of Chulla, and the almost forgotten scholars were joined by other dissatisfied sections of the populace, those without position, the workless, and finally the general mass of the people, weary of the extortion practised by the magistrates. Orders were sent to the Governor to nip the revolt in the bud, but he promptly applied to Seoul for military support. A body of eight hundred soldiers were sent him by sea on the 6th and 7th May, and landed at the small port of Kunsan at the mouth of the Kun-kang. The rebellious populace had expected that a commission of enquiry would be sent to treat with them; when they saw that the revolt was to be put down by force, they rose en masse, and the soldiers refused to proceed without reinforcements. Four hundred men with cannon and munitions of war were accordingly sent down by sea in support. Meanwhile there had already been skirmishes between the military and the insurgents, with varying fortune and some casualties on either side.

"About the 10th May a French warship, the cruiser 'Forfait' arrived at Chemulpo. The Commander and his officers came to Seoul and were granted an audience with the King. The former had orders to put to sea again within a few days, but on learning that there were some missionaries and numerous Christians in the disturbed province, he advised his Admiral accordingly and received instructions to remain in port.

“Up to the 28th May I was without news of our three missionaries in Chulla-do. I had persuaded myself that the actual situation was far less grave than one would suppose from the agitation it had caused in the capital, but felt only partially reassured. Moreover, I wanted to obtain the latest news for the officers and men on the cruiser, so I telegraphed to Fr. Baudounet, who was living in the town of Chunju: ‘*Quid de bello? Estisne in periculo? Responde hodie!*’ I received his reply the same evening: ‘*Bellum magnum; adhuc non sum in periculo*’, and forwarded this information to the Admiral and Commander without delay. They considered it advisable to stand by and continue offering their protection.

“A few days later, news came that the Tong Haks had taken possession of Chunju. Circumstances had thus quickly taken a serious turn. What had become of Fr. Baudounet? A letter arrived the day before yesterday, advising that he had fortunately been able to escape in time and had taken refuge with a Christian community in the mountains not far from the town. The other two missionaries were undisturbed, though not free from anxiety. May God protect them and their Christians! The latter are in mortal terror, having several times been menaced by the Tong Haks. The pagan inhabitants besides are scarcely more secure, and in many districts all cultivation is at a standstill.

Later. Further letters from our three missionaries in Chulla-do advising that they have so far been spared and that all danger is past.”

The merest show of force served to evict the Tong Haks from Chunju, and Fr. Baudounet was able to return to the town after an absence of only two weeks; but the position of the missionaries continued to be precarious. Bishop Mutel accordingly sent instructions to them to withdraw on Seoul; and two succeeded in reaching safety. The third, Fr. Jozeau, was murdered near Kongju on the 29th July by Chinese soldiers, both China and Japan having by this time become involved.

In spite of the disordered state of Korea, the work of the Mission went steadily forward. In 1891 a Seminary was built at Yongsan, near the place of martyrdom; twice in later years it had to be enlarged, and finally a second Seminary was founded. Altogether sixty-four Koreans were ordained by Archbishop Mutel, and from the first he allowed no discrimination between them and his own countrymen. Without an intermediate stage they were placed in charge of mission posts after being ordained, shown every confidence, and treated indulgently—yet firmly when occasion demanded. That this was the correct policy did not make it any the more easy to carry out; that it succeeded so admirably is a tribute to the Archbishop's tact and judgment. Not only did it make early provision for the indigenous Church of the future; it enabled gaps to be filled in the administration of up-country districts during a period of extremely rapid growth, with the number of conversions running to four and five thousand annually.

In 1893 the first church was built in the suburbs of Seoul, and work was soon begun on the Cathedral. The activities of foreigners were still severely restricted: their residence outside a few Treaty-ports was forbidden and they were not allowed to set on foot commercial or other undertakings in the interior. Gradually a more liberal interpretation of these restrictions was adopted by the authorities, and permanent mission-posts were established in a few of the larger towns such as Fusan, Taiku and Pyeng Yang.

Naturally it required a great deal of circumspection to carry out the policy which such times demanded; but the new Bishop soon showed that he possessed in unusual degree the qualities of sagacity and discretion which were to make his years of office such a pronounced success. As he himself admitted: "After my day you will doubtless have more zealous Bishops, but probably none that are more wary." By refusing to take risks he may have retarded the progress of the Mission, but he ensured its absolute security. Convinced of the necessity of laying sure foundations, he left

nothing to chance, acted always with moderation and sound judgment, and won the unbounded confidence of his missionaries and people.

In particular Bishop Mutel saw to it that good relations were maintained with the Court, but solely with a view to safeguarding the interests of the Church. He asked for no special favours or privileges, while frankly setting the aims of the Church above all else. He refused, in spite of repeated solicitations from high quarters, to become involved in political disputes, and gave his unqualified support to the ruling authority, except where it threatened the security of the Church.

During the early years of his Vicar-ship, the Korean Court was a hotbed of intrigue. The venality of officials had long plagued the country, and now, with the arrival of the foreign concession-hunter, bribery more than ever became the recognized method of securing advantage. The King was surrounded with political and commercial schemers, ranging from Ministers of State and foreign Ambassadors to obscure Court officials and private adventurers.

From all such Bishop Mutel stood apart. His distinguished appearance and familiarity with refined Korean speech cloaked no unworthy motive, were applied to no ulterior end. He wished only to pay due respect to the Sovereign and remain on friendly terms with high officials and legations. The favourable impression created by such obvious sincerity may be judged from his own brief note on his audiences with the King :

"The first time that I was granted an audience, Queen Min—later assassinated—was still living. Korean custom did not permit of her being present, but still less did feminine curiosity allow her to be entirely absent ! While I was conversing with the King, standing face to face with him, I could see the Queen's blue dress through slits in the intervening partition, and once, when I had forgotten what I had to say for the moment, I distinctly heard her asking her waiting-maids : ' What's that he said ? '

“The King was pleased to have me relate in detail the infinite precautions we used to take when entering and remaining hidden in the country, and laughed good-humouredly at the particulars I gave him. When I recounted my adventures during the revolution of 1882, I thought I noticed a rustle of interest behind the partition. At the almost inevitable mention of the martyrs—I forget how it came about—the King said quickly: ‘Oh, as for that—it was not my doing!’ And indeed it was his father, the Regent, who had been responsible. This terrible Regent himself once sent me some small gifts and the message that he regretted what he had done to the Christians, and that he had been deceived!”

Perhaps the most romantic episode in Archbishop Mutel’s long life was the secret conversion of the Regent’s wife, and his clandestine interviews with her during the years 1896 and 1897. His account of the matter is given below:

“In 1866 the Regent’s wife—the mother of the King—begged Bishop Berneux, some weeks before his martyrdom, to celebrate Masses for the prosperity of the kingdom. At the very time that her husband was beheading thousands of Christians, she was secretly studying her catechism, in preparation for her baptism. As soon as I returned to Korea as Bishop, she asked me to baptize her, for she had long been a Christian at heart. But it was impossible to grant her request; for in spite of her great age, she continued the household stewardship and was responsible for preparing the superstitious sacrifices.

“In the Spring of 1896, on the pretext of her great age, she at length resigned the office of mistress of the household, which then devolved upon her daughters-in-law. She became for good and all ‘jubilata’! She repeated her wish to be secretly baptized. It was the 11th October, and the place selected was the very humble dwelling of one of her Christian servants, Mary Ri, outside her palace but close to it.

“I was the first to arrive after nightfall. Soon afterwards the Princess arrived, carried in a chair resembling those used by the palace-women. The bearers did not know

her or suspect anything. I hid myself behind the door of the only room in the house, and when the Princess got out of the chair she was greeted as an aged relative. A pagan palace-woman accompanied her on foot. When the door closed again the obeisances became deeper and more respectful. Then I was presented. Her dress was quite simple, so too was her manner; her vision was somewhat dimmed, but her hearing was very acute and her mind alert. We had much to say to each other, but it was necessary to come quickly to serious business. I examined her on the prayers, which she recited as one long accustomed to them, and on Christian doctrine, with which she was quite familiar. She had been duly prepared. I baptized her as solemnly as place and circumstances permitted; a Christian, the daughter of the young King's nurse, Susan Won, acted as Godmother. During the ceremony we heard the chair-bearers, somewhat the worse for drink, wrangling over some cash in the courtyard. Only the lattice of the door and a thin sheet of paper separated us from them.

"As I poured the baptismal water over Princes Mary's forehead I saw what I have witnessed a thousand times—a face lighted up with a feeling of inexpressible joy. Afterwards I administered Confirmation, and this time it was her Christian servant who acted as Godmother. Further delay spelt danger. I took leave of the Princess and hid myself once more behind the door; the chair was brought forward to receive the visitor and bear her to her palace. When she was at a suitable distance I also came away.

"Next day the Princess sent someone to thank me and tell me that everything had passed without mishap, and to ask dispensation from abstinence, which she was not free to observe.

"A year later, on the 5th September 1897 to be exact, Princess Mary sent word to ask me to go and hear her Confession, also, if possible, to give her Holy Communion. This time it was decided that I should go and see her in her palace. I left in a chair at about nine p. m., bearing the

Blessed Sacrament hidden in my bosom. I was admitted by a side-gate and taken to the Christian servant's room. When the chair had gone away, I was conducted across several courtyards to the apartments of one of the palace-women who was in the secret. On the way I nearly ran into the night-watch, which went the rounds of the palace precincts all night long, less it would seem to catch thieves than to give warning that a watch was being kept. The watchmen were armed with staves fitted with movable rings and each time their staves hit the ground there was a hellish din. I was made to take shelter nearby and, as soon as the watch had passed, I resumed my way. It was a humorous thought that I was now smuggling myself into the very palace of the Regent, and on his account rather than on my own, as had formerly—thanks to him—been my wont. I was made welcome at the house of an aged palace-woman; there also I found the one who had assisted at the baptism. I placed the Blessed Sacrament on a small table which had been prepared in advance, lighted a candle, and then mounted guard to wait for the Princess.

“At about half-past eleven I heard a noise in the adjoining room, and got up. The mother of the King had arrived, borne on the back of a slave; her attendants being asleep, she had availed herself of the opportunity to come unnoticed to the apartments where I was awaiting her.

“There were salutations and a few words of conversation; then the Princess asked me to hear her Confession. I did so, and after this, the prayers before Communion were read aloud to her. It was past midnight when I put on my surplice and stole, and brought forth the Blessed Sacrament. I can yet see the Princess Mary kneeling to receive Communion and opposite her the Christian servant between the two pagan palace-women, all bowed and as if in ecstasy.

“Such was the First Communion of the King's mother, eighty years of age, in the early moments of the 6th September 1897. It was also to be her last Communion.

"I interrupted her thanksgiving for a few moments in order to take my leave and retire. I was never to see her again.

"Towards the end of the year she fell ill; for a few days her condition improved sufficiently for her to commend herself to my prayers and beg me, if possible, to make some sort of advance to the aged Regent, who was likewise very ill, in order to try and save his poor soul. I did not hear that she was any worse but on the morning of the 9th January, 1898, I was informed that she had died the previous evening.

"It was utterly impossible for me to approach her during her last hours. She knew this and was resigned to it in advance. But she had arranged with the Christian servant for the latter to remain with her until she died, and to suggest pious thoughts by means of ambiguous phrases previously agreed upon; and thus it was done.

"I considered it my duty to ask the King (Emperor since the 12th October 1897) for an audience in order to offer him my condolences and inform him myself that his mother had died a Catholic. However, he had already learned this as a result of some indiscretion, and, fearing to hear such a thing mentioned before the Court, he replied that he could not see me then owing to the press of affairs at the beginning of the year, but would send for me later.

"I made similar advances to the Regent, in the hope of carrying out the dead Princess's wishes. He thanked me effusively for my action but replied that, as he was on bad terms with his son, the Emperor, a visit on my part at such a time of serious political disturbance would be likely to harm both of us. Possibly this also was nothing but a pretext.

"I was obliged by my state of health to spend two months in Shanghai, and it was there that I heard of the Regent's death, which took place on the 22nd February of the same year, 1898. Simultaneous State funerals were held for the Prince Regent and Princess Mary, his wife; but they were entirely pagan. Beyond the general prayers of the Holy Church, Princess Mary, after her death, had only the

humble portion of the poor; some few Masses asked for her by her Christian servants."

Of all Bishop Mutel's varied duties, none gave him more satisfaction than his up-country visitations. He would set off, usually in the autumn, on extensive tours, during which he worked as a plain missionary, hearing confessions, examining in doctrine, baptizing confirming and administering the Last Sacraments. The journeying was arduous: at times on foot, often by pony, or—least comfortable method of all—by chair or palanquin. A considerable distance, frequently over mountainous terrain traversed by bridle paths, had to be covered nearly every day. The "kongso" or meeting-place was usually an ordinary Korean dwelling, temporarily vacated by its owner. A board fixed to the wall served as an altar; and in fine weather, when a large number of people had assembled, the congregation overflowed into the courtyard. The work was unremitting, often continuing well into the night, and the food and lodging the poorest imaginable, usually consisting of rice or millet together with a few saucers of pickled or salted vegetables, and, for bedding, a mat on the floor and the coverlet forming part of the baggage. Finally there was little or no privacy throughout the stay at the kongso, which was continually thronged with people, men, women and children.

But in spite of the complete lack of comfort and pretentiousness, Bishop Mutel loved this work and found in it abundant spiritual consolation. There was, too, the practical side: questions of administration, facilitated by personal knowledge of the districts involved; the establishment of new mission-posts, and continual progress in many directions. However late he worked, the Bishop never failed to recite the Matins and Lauds of the succeeding day, and, as he declared so often, his supreme joy was the last pipe smoked before turning in, while chatting with a confrère.

During the early years of his Vicar-ship, the tendency was to seek out the Christian communities which had been set up in the mountains after the persecution of 1866; but

later more attention was given to the larger villages and towns, where there were fewer Christians but more chances of evangelization. Naturally journeys to the former localities were protracted and laborious—often taking as long as ten or fifteen days. But Bishop Mutel was tireless, and every year that passed saw one or other part of his immense Vicariate toured with such thoroughness that the most remote Christians were brought into contact with their Bishop.

Far better than any generalized description, the following extracts from Bishop Mutel's diary during 1896-1897 will serve to give an impression both of the work and the way it was carried out :- *

'Friday, 23rd October. We did not leave until 9:30 due to delay in hiring the ponies. Fr. D. accompanied me and the catechist, Joseph Cho, followed, mounted on the baggage pony.....

"24th October. Left at 9 o'clock. After travelling some forty li, we stopped at an inn for lunch. Towards 6:30 we reached an arm of the sea, where some Christians were awaiting us with two boats. It took an hour to cross the water. The whole village, headed by Fr. G., were assembled on the far side to receive us.

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- In the autumn and winter of 1896-1897 Bishop Mutel toured the south-western part of his Vicariate, especially Chulla-do. The whole trip lasted over three months, from the end of October to the end of January, during which time a large number of mission-posts and kongso's were visited. The work of the ministry was unusually heavy, due to the large number of Catholics in the region—about eight thousand.

The following extracts from Bishop Mutel's diary have been selected with a view to giving an impression of a typical up-country visitation and are not intended to present an exact record or itinerary. Consequently, many place names and other details—for example the number of baptisms, confessions, etc., which were usually noted down—have been omitted; while there has been a fair amount of editing and condensation. The whole account in its original form ran to some twenty pages of close print and has here been reduced to about one third.

"26th October After recrossing the arm of the sea, we skirted the beautiful Hapteik watercourse, irrigating the fine plain we were traversing. A short while before our arrival we saw on our left the village of Sinli where Mgr. Daveluy lived and where he was seized in 1866 ; and later, on either side, two villages which were entirely Christian until then. Nowadays—alas!—everyone in them is a confirmed pagan. The poor souls were quite terrorized by the persecution. Soon our cortège was enlarged by a company of Christians who had come to meet us, and we were over a hundred strong by the time we arrived at Yangchon, to be greeted by the sound of the church bell.

"28th October. Towards 11 o'clock we reached the ferry, and were in the town of Kongju by noon, our way passing beneath the San-Syeng fortress, which is in a truly magnificent position. I sent my card to the Governor and asked to see him, but he sent back word that he would receive me later. The Christian, Mathias Kang, arrived during lunch, and shortly afterwards one of the Han-san prisoners, who had been bailed out by Kang. He seemed so wretched that I gave him some alms ; and his wife and child rejoined him here. At about 2 p. m. I went to the Yamen and was very affably received by the Governor. He had thought I was Mgr. Blanc, who had been a neighbour of his in the Naktong quarter of Seoul and had met him occasionally. I did my best to put in a good word for the prisoners, but he told me their fate depended less on him than on the Minister of Justice, who will not listen to anyone. He offered me tea and a cigarette. I left the town by the gate leading to the ferry where poor Fr. Jozeau was murdered by the Chinese, and was shown the place of execution, the site of his tomb, and even the place where he was first buried.

"29th October. Just as we were leaving, some Christians arrived from a nearby village, bringing fruit and wine. They had come last night but, on finding that I was already in bed, had returned home and walked the ten li again in the morning As we approached Fr. V.'s residence, Chris-

tians came from every direction to meet us, and before long Fr. V. himself with a large company. After stopping for a few minutes at a village where there were numerous Christians, we resumed our way to climb the final pass. A hundred Christians escorted us, the whole company strung out along the winding mountain path. Towards 5 o'clock we reached Toi-chai, situated in quite a large valley amidst the mountains. The church and priest's residence were easily distinguishable by reason of their tiled roofs.

"31st October. The work of administration begins—
hearing confessions all day.

"1st November. Mass at 7:30 followed by Confirmation. Christians came in crowds from places as much as fifty and sixty li distant for the Feast (All Souls') and our rooms were crammed to overflowing all day long.

"2nd-12th November. Administering the Sacraments at Toi-chai and a number of villages and kongso's in the same district.

"13th November. Left at 8. Route precipitous—sunken valley—wild crags. Before nightfall we reached Syeng-pul, where Frs. B. and V. took refuge at the time of the Tong Hak rising. Not far off was the cave in which they hid for fifteen days.

"21st November..... A Christian, John Ra, is threatened with the loss of the hill on which are his ancestral tombs, as well as those of some other Christians. He submitted a formal complaint to me, which I sent on to the local Magistrate. In the evening an express messenger arrived from Ra, all out of breath, with news that the hill was about to be desecrated. A certain Paik had made his appearance, accompanied by some of the Magistrate's retainers and a number of pedlars, and was quite determined to inter his father's body on the hill. On offering resistance, Ra had been hit over the head and obliged to yield to brute force. I sent some twenty Christians with a note in my own hand, and they were lucky enough to get the band of invaders to listen to reason; the latter withdrew, pending the Magis-

trate's decision. Unfortunately the Christian who had taken the complaint to the town returned crestfallen, not having been able to deliver it

"22nd November. Administering the Sacraments all day. Towards evening we heard that Paik had himself gone to the town and obtained from the Magistrate a warrant for John Ra's arrest, the interment on the hill being reserved for litigation. Lies count for nothing with pagans: the warrant for Ra's arrest states that he armed himself with a sword and used violence to prevent the burial, whereas Ra is the one who has suffered injury—and is quite badly hurt about the head and face Next day we sent a servant to present our cards to the Magistrate and explain the whole affair to him.

"29th-30th November. Journeying to Chunju. We walked along the southern and western walls, where a great deal of destruction had taken place during the Tong Hak rebellion in 1894. A number of houses were in ruins.

"1st December. After an exchange of cards, we went to pay a call on the Governor at about 3:30. A rather commonplace interview ensued, the Governor shouting at the top of his voice—no doubt to give himself more confidence. On leaving, we paid a call at the barracks, where the entire provincial garrison of four hundred soldiers were stationed—all equipped in European style. We had to wait a long time for the table of wine which the two commanders wished to set out in our honour.

"3rd December..... At about 2 p. m. we climbed a small hill overlooking the town, from which we could see every detail to perfection. The town is square in shape, though slightly larger from north to south. The north-east corner is uninhabited, containing only some pavilions where archery is practised. A river flows from south to north, at some distance from the walls however. The population was estimated at thirty thousand before the time of the Tong Haks, as many living outside the walls as inside, but must

now be appreciably lower. The town is encircled by mountains on every side but the north-west, where there is a river-valley. We had arrived by this route.

"5th-6th December. Two very tiring days due to the large number of Christians to whom we had to minister.

"7th December. Today we fell in with a band of otter-hunters, carrying on their traditional calling and living largely at the expense of neighbouring villages, under the pretext of being Government hunters—which of course is a complete falsehood

"9th December. Left for the next kongso, forty li distant. First a big mountain, then the town of Changsu, and at length the new community of Pem-yeng-teng, a village comprising some twenty houses. There are Christians in fourteen or fifteen and good hopes of converting the rest. Great fervour and devotion to the Faith—we should have a score of adult baptisms here. We have a large room, newly done up, and a still larger one for the women; but the walls are already crumbling due to the cold weather and the wind is up to his old tricks all through the house

"11th December. Last night there were eighteen adult baptisms and two more tonight, and, besides, several catechumens have come forward for instruction. There are great hopes throughout this district.

"12th December. We left by the same road. In the neighbouring villages everyone, man or woman, was outside to see us pass. This evening two brothers, both getting on for sixty, came from thirty li distant to make their avowal of the Faith, and—more remarkable—the elder had previously done his best to prevent his son studying Christianity.

"13th-15th December. Three days of ministration. About two hundred confessions heard and twenty adults baptized.

"16th December. More than a foot of snow fell during the night and we had to work round a mountain to reach the

next kongso, where the Christians from six small villages round about had assembled to receive the Sacraments. Ten years ago the village was entirely pagan, but now there are Christians in all but a single household. In 1887 the recent converts had to undergo a real persecution at the hands of the soldiery; but now the Christian are masters of the position.

"18th December. Last day here. The kongso house is quite well built and serves as a school, but the room is rather small and dark.

"19th December. Departure. After travelling thirty li, we reached the town of Chinan, where we lunched. It was thawing and the roads were very slippery. All the way Christians from the nearer villages came to meet us. We made a detour to avoid a mountain whose slopes would have been dangerous, and night had fallen before we reached the kongso. There a Christian fresh from Seoul told us that a formidable plot against the King has been discovered and a hundred people arrested, including several close relatives of the Minister of Justice.

"21st December. Weather cold. Baptism of a lad aged fifteen who was well prepared and seemed very frank and charming. I gave him my own name.

"22nd December. On our way down the mountain we stopped at a village where Fr. B. administered the Last Sacraments to a sick person..... Later, at the inn, we were met by Christians from Chunju and twenty li farther away, and still more came to meet us in chairs or on horseback. Letters from Seoul: there has been a plot right enough, but it is no clearer than that. A letter from Fr. R. advised that Augustine and Kim Kyeng have been falsely accused and arrested, but some Christians had already told me this and added that Fr. R. had been able to obtain their release, so there was no cause for concern.

"23rd December. The Christians wanted to defray the cost of a chair, so we had to resign ourselves to getting a leg-ache. After twenty li our cortège had become quite

considerable: five or six horses or donkeys and nearly two hundred Christians. Fr. L. met us on the way, and at length we reached the church at Syou-ryou, where Fr. V. has been since Monday, administering the Sacraments.

"24th December. Today we heard about two hundred confessions. It is impossible to satisfy all the people, many of whom have come a great distance for the Feast. About six hundred Christians were present, of whom four hundred received Holy Communion, half at Midnight Mass and half at the morning Mass.....

"26th December. Left with Fr. L. for the next kongso, about thirty li distant. There we found aged Christians and some irregularities: the son of one catechist and the father of another have got a bad name for themselves. We gave the best advice we could. A woman received the Sacraments for the first time since 1866.

"30th December. It snowed all night but was fine in the morning. After travelling twenty li, I had to get into a chair sent by the next kongso. The bearers had great difficulty in progressing due to the snow and mud. To bed at eleven o'clock after hearing confessions.

"31st December. Only a few Christians here. The kongso house is new and damp so we had to spend the night elsewhere. We wished each other a happy New Year and Fr. L. wanted to treat me to a small glass of Mass wine. This year I am at least dispensed from New Year's Day calls, but my heart is with all my family—both temporal and spiritual in their good resolutions.

"4th January. Roads pretty bad. Two mountains, one of which was very steep, so that we had to put on Korean shoes to avoid slipping during the descent. I have aching limbs and a touch of fever tonight. Weather very warm.

' 5th January. Southerly winds blowing in gusts and rain all day. The village is a small one and the Christians who have come here to receive the Sacraments are much put out at having to stay in it.

"7th January. Left at 8:30. Once more we had to resign ourselves to travelling by chair. In spite of yesterday's rain the roads were good and we crossed the pass in no time. On our way we noticed a Miryek in the form of a sage, three or four metres high. Today's journey was about one hundred li during which one hundred torches were burned. The neighbourhood is well wooded and tigers are common. Not far away a Christian child aged thirteen was killed by one, and similar tragedies are not infrequent.

"8th-9th January. Hearing confessions till late at night. Extremely tired.

"11th January. The alarm-clock failed us, so we did not get up until 6:20 a.m. While Fr. L. was celebrating Mass, I had the unusual opportunity of watching the sun rise and checked my watch by it. Old Ryu, aged eighty-eight is still living, and came to say good-bye after receiving the Sacraments. He travelled here on foot—over ten li across a pass—and is returning the same way.

"15th January. Several showers of cold rain. Roads muddy and difficult. Lunch at 3 p. m. at the town of Tai-in. Raining—room cold and rice full of grits. Left at 4:40. My mapu and the Christians accompanying me had a quarrel with the inn-people, who refused us torches. Later on someone told me that the mapu had been injured and was being detained by a petty Magistrate. Fr. L. went back with my servant to see what was going on, and soon fell in with the mapu, who had lost his hat and headband, but had secured some of the staves with which the inn-people had beaten him, and was dragging along an individual he had succeeded in capturing. Soon after reaching our destination, a messenger arrived and offered explanations and excuses for the incident at the inn.

"17th January. My servant set off, taking with him our cards to present to the Magistrate, for he has to explain the affair at the inn. Cold rain and, towards night, snow. My servant returned, having seen the Magistrate, who was a trifle indisposed, but promised to look into the matter.

"18th January. Bitterly cold and we did not leave till about 11. At Chun-pul there was a rather fine Buddhist monastery. Fr. B. was awaiting us at an inn twenty li from Chunju and we had to proceed by the inevitable chairs.

"21st-22nd January. Confirmations. A fairly heavy snowfall—we shall have difficult roads and cold weather for the return journey.

"23rd January. Started at about 9 a. m. and by 5 p. m. we had reached the kongso at the foot of Mt. Kyeiryong-san. Many confessions and baptisms—the whole village of twenty-five households is more or less Christianized, but they complain of ill-treatment by the Magistrate. I had thought the latter friendly, but he does not seem to set much store by my visit, for he has gone away to his country house, although (or maybe because) he knew when I should be passing through.

"25th January. Departure for Seoul, via Kongju and Suwon, the whole journey occupying over three days.

"28th January. Weather still cold. On reaching the ferry, I found Fr. D. there, returning from Sori-san. I reached my house at about 4 p. m. From the time I passed through the South Gate, I had the satisfaction of seeing the cross surmounting the Cathedral—the scaffolding around the steeple had been removed that same morning."

During the years that intervened between the Sino-Japanese War (1894-5) and the Russo-Japanese War (1904-5), the progress of the Church in Korea was checked only by disturbances incidental to the disorderly state of the country. It was natural that Christians should ask the advice and assistance of their pastors when oppressed by the civil authorities, and inevitable that the latter should resent interference, especially from an alien source. Furthermore, there were always a number of individuals who used a nominal allegiance to Christianity for their own ends and sought to implicate the missionaries in private squabbles. Bishop Mutel was frequently obliged to apply to the relevant authorities in Seoul for the redress of all manner of abuses and griev-

ances, and, however gracious his reception, was seldom able to obtain complete satisfaction. For one thing, he did not possess the patience necessary for oriental methods of diplomacy—he was direct and forthright where success could be attained only by suppleness and persistence; for another, the central government exercised little effective control over the provinces and could only ensure enforcement of its authority by despatching police forces or troops, measures which were at once costly and liable to produce worse disorders.

In May 1901 a serious uprising occurred in Quelpart, and some hundreds of Christians were massacred in the riots and mob-action that ensued. It was a time of grave anxiety for the Bishop and the whole Mission, while the two missionary priests on the island were in great danger until finally rescued by some French warships sent to their aid. Mr. W. F. Sands, Foreign Adviser to the Korean Court, who visited the island shortly after the outbreak, summarized the causes of the trouble as follows in a letter to the "Korea Review" in August 1901 :—

"The facts of the matter are that the Catholic Mission in Quelpart has had an extraordinarily rapid growth in the past two years, and where before that time there was hardly a Christian in the island, at the time of the massacre there was hardly a village which had not a certain number. The official servants and yamen-runners, who before had exacted what they pleased of the people, found that this was no longer possible with those who had become Christians. The priests stood between them and oppression. . . . It is possible that many people joined the Mission who had not its best interests at heart, because of the protection they received. This, however, is common an occurrence in every mission throughout the East, and is so well known to you gentlemen in your mission work that no comment is necessary."

Two years later serious disorders broke out in Whanghai Province in northern Korea. Here again the same causes were at work, and the actions of irresponsible individuals

gravely embarrassed the Mission and led to friction with the civil authorities.

Bishop Mutel greatly regretted such incidents and absolutely condemned provocative behaviour on the part of his followers. Considering their pagan background, their many years of persecution, and the human tendency to "get one's own back", it is perhaps surprising the Christians in general showed so much restraint. For not only had they been granted freedom to practise their religion; they were backed by strong missionary bodies, and the Catholics in particular were tremendously proud of their Bishop and his nation-wide prestige.

A great change came over the situation with the close of the Russo-Japanese War. The gradual Japanization of the country saw the introduction of improved methods of law enforcement and the eradication of many glaring injustices and corrupt practices. Bishop Mutel had always set his face against any interference on the part of his missionaries with the civil administration, against "playing at being Magistrate" as it was called, though there were occasions when action of some sort seemed imperative unless local abuses and tyranny were to proceed unchecked; with the establishment of more effective legal and police control, he now forbade any connection with civil or political affairs and himself refused to intervene except where a case had some general import. As time went on, his contacts with officialdom became purely formal.

With the reduction in size and importance of the foreign colony, which was another effect of the Russo-Japanese War, Bishop Mutel was able to withdraw progressively from such polite formalities as were still observed. In 1910 Korea ceased to be an independent State even in name, and the official functions which had been such a feature of life in the days of the archaic Court and the foreign Legations finally came to an end. Henceforth a few official calls and an occasional reception given by the Governor-General would mark the limits of social obligation.



PHOTO BY
TAI KOUR STUDIO



There had been some ten thousand Catholics in Korea at the time of Bishop Mutel's first arrival in 1880; by his return in 1890 the number had risen to nearly eighteen thousand; and by 1904 there were close on sixty thousand. Bishop Mutel realised that it was time to share the work with others and successively arranged for the German Benedictines to take up teaching work in Seoul in 1908; for a division of territory in 1911, the four southern provinces forming the new Vicariate of Taiku under Bishop Demange; and for further divisions in 1920 and 1927, when the German Benedictines under Bishop Sauer and the American Maryknoll Fathers under Bishop Byrne respectively took over administration of the four northern provinces. More than sufficient work remained in the Vicariate of Seoul, for the five central provinces constituted an enormous territory which it was Bishop Mutel's constant aim to treat more and more intensively.

By the year 1920, in spite of the interruption of the Great War, during which over a third of the French missionaries were recalled, there were nearly sixty thousand Catholics in the Vicariate of Seoul alone; and Bishop Mutel petitioned the Pope to allow him a Coadjutor. On Bishop Devred being assigned to this post, Bishop Mutel made over a great part of the work of the Mission—and all the honour and glory thereof—to the younger man, on whom he placed the greatest reliance. Himself he withdrew more and more as he was able to find time for the life of solitude and prayer he preferred.

The year 1920 also marked the thirtieth anniversary of Bishop Mutel's consecration as Vicar Apostolic. The occasion was duly celebrated in the presence of seventy priests, of whom thirty were Koreans, ordained by the Bishop himself. In the following year Bishop Mutel was created a Roman Count and Assistant to the Pontifical Throne.

The next few years were a time of unusual happiness and toil, for once more Bishop Mutel was able to devote

much of his attention to the cause of the martyrs. It will be recalled that the process had been opened in 1882, the first session taking place on the 11th May; altogether one hundred and twenty-one sessions were held, Bishop Mutel presiding over the first eighty-six. The only circumstance preventing closure of the process was the continued inaccessibility of the State archives, which were known to contain valuable testimony in the form of records of the judicial procedure relating to the martyrdoms. However, in May 1899, Bishop Mutel finally abandoned hope of obtaining further evidence and authorized official termination of the process. The completed documents were accordingly sealed and despatched to Rome.

With the annexation of Korea by Japan in 1910, there seemed again some hope of being allowed to consult the archives, and at length, through the good offices of the Chosen Government-General, Bishop Mutel was granted access to them and permitted to study and transcribe as desired. Thanks to his knowledge of the Chinese character, the Bishop was thus enabled to translate in full the indictments, reports of trials, sentences and decrees of the Courts of Justice during the persecutions of 1839, 1846 and 1866, together with the Royal Edict of 1881 and other particulars bearing on the suppression and persecution of Christianity. He would set off early each morning, taking with him his lunch, and spend the entire day laboriously deciphering the Chinese text, returning in the evening when the Hall of the Archives was closed for the night. He had become a schoolboy again, he remarked, and it made him feel younger every day.

His work provided much valuable evidence for the final General Congregation in Rome, which was held on the 18th March 1924 in the presence of His Holiness Pius XI, and created a very favourable impression. In the following May it was announced that the Beatification of seventy-nine out of the eighty two martyrs whose cause had been under examination would be proceeded with; and the celebration

took place at St. Peter's in Rome on the 5th July, 1925, both Bishops Mutel and Demange assisting.

The ceremony began at 10 o'clock with the reading of the Papal proclamation, in the presence of the Cardinals of the Sacred College of Rites and a large assembly of clergy. At its completion, everyone rose; the paintings representing the martyrdoms were unveiled; and the bells of the Basilica pealed forth to announce the glorious Beatification of the Martyrs of Korea. Solemn High Mass was then celebrated.

At 6 o'clock in the evening, the Sovereign Pontiff entered the Vatican Basilica in full panoply, accompanied by eighteen Cardinals. After adoration of the Blessed Sacrament, the hymn of the martyrs was sung, followed by the Orison proper to the new Blessed, intoned by Bishop Mutel; and the proceedings came to an end with Benediction, also celebrated by Bishop Mutel, and presentation to the Pope of a beautiful reliquary containing relics of the martyrs.

On the following day Bishops Mutel and Demange were granted an audience with the Pope, and presented to his Holiness a precious souvenir of great historical interest: the original letter—a fine piece of Chinese calligraphy comprising over thirteen thousand characters on silk—sent to the Bishop of Peking in 1801 by the Korean scholar Alexander Wang, petitioning aid for the Church of Korea.*

The account of the Beatification of the Martyrs has been given in some detail for the reason that it marked the great triumph of Bishop Mutel's life. He had worked for this almost above all else from his earliest years as a missionary; it was his greatest ambition thus to glorify God and ennoble the Church of Korea; and he was filled with happiness at its consummation. Some idea of the way he had identified himself with the cause may be gained from the following letter which he wrote at the time for publication:

* Excerpts from this letter, together with an account of its composition, discovery and the execution of Wang, will be found in Dallet's "Histoire de l'Eglise de Corée", Vol. I. pp 200-208.

"I have been a missionary to Korea since 1877, and for thirty-five years Bishop and Vicar Apostolic of this country which I love with my whole soul. I have known, and know, the children, the grand-children and the great-grand-children of the martyrs of 1839 and 1846. I have dwelt in the towns and villages where many of these confessors of the Faith were born, lived and were arrested by their persecutors. I have visited the prisons and courts which were the scenes of their sufferings and their heroism. I have knelt on the soil which was watered by their blood; in the mud by the Little West Gate and upon the sands of Sai-nam-te. I have endeavoured to walk the hills and valleys where passed the Blessed Imbert, Bishop of Capse, and his two missionaries, the Blessed Maubant and Chastan, whose apostolate prepared the way for the Bishops and Priests executed in 1866.

"Today I see these martyrs of nearly a century ago raised to the altars of the Church, offered to the veneration of the entire world by the representative of Jesus Christ. Their triumph is the great happiness of my life. My God, I render thanks from a full heart for this very great joy, this glorious halo with which the Korea Mission is crowned....."

The two Bishops were on their way back to Korea in 1926 when they received a telegram announcing the death of Bishop Devred, Coadjutor. It was an occasion for Bishop Mutel to manifest that perfect trust and resignation which marked his everyday life; Bishop Devred had been as his own right hand—for six years the work of the Mission had been left almost entirely to his direction; but Bishop Mutel had no time for vain regrets. The news came after he had retired for the night, and he remained awake for only a few minutes. Thereafter his one idea was to get back and resume his position at the helm.

In 1925 Bishop Mutel was made a Chevalier of the Legion of Honour, and in 1926 he was created Archbishop. He let it be understood that these distinctions were not a

matter of indifference to him, more especially as he saw in them an honour for the Church of Korea.

On the 1st May 1927 Mgr. Larribeau was consecrated Bishop and Coadjutor; and next day the Archbishop's golden jubilee was celebrated. In a brief address Bishop Demange outlined the half-century of work and achievement that was being commemorated: first the brief delay at Tonkin and the longer period of preparation in Manchuria; then the life of seclusion, which the missionaries of that time were compelled to lead—of concealment during the day and work for their Ministry during the night; and finally the return to take command, since when none but God knew what work had been accomplished for the Church which had suffered such persistent persecution. The flourishing state of the Mission was manifest to all: a strongly constituted native clergy; Christians in such numbers and organization that three separate Vicariates had become necessary; churches and residential buildings; schools, orphanages, etc.; the whole crowned by the glory of the martyrs recently beatified. It was an enduring monument.

Nearly six years remained to the Archbishop, and they passed tranquilly enough. The perils and anxieties of earlier times had been succeeded by a period of steady expansion and consolidation. The Benedictine Abbey at Wonsan had just been opened and an increasing number of German and American priests were arriving to take over the work of evangelization. The impression that Archbishop Mutel made on all who knew him during these last years was deep and lasting. Even to appearance, he was august and saintly, a commanding figure, a great presence; while to those who lived and worked with him, had experience of his courtesy and kindness, and saw how he was ruled by faith and discipline, he set an inspiring example. A few words of frank appreciation, written by a colleague after his death, convey something of the charm of his personality, without which this memoir would be incomplete:

"... .. Everyone felt drawn to him, those who had not met him by what they had heard ; those who knew him to enjoy his company and conversation once more. Right up to the last his mind remained active, his gestures lively and his whole bearing expressive. The 'mot juste' was ever at his command ; yet he was always simple, never commonplace. All of the many visitors he had come away with a vivid and always favourable impression : naval officers, travellers and missionaries, all repeated the words of the Principal at Langres : A most distinguished Bishop.

"..... He accepted the great constraints and afflictions of daily life with resignation, and was always pleasant and cheerful in converse. His missionaries might enter his house at any time of the day—he was at their service. If he were reading his breviary, he would close it smartly forthwith, and put himself at their disposal. His profound charity showed itself thus naturally in much of his behaviour, which was always marked by forbearance, delicacy and tact ;—by humility, too, for as often as his work permitted, he took pleasure in caring for such of his missionaries as were ill, rendering the least service without hesitation. How good he was, and understanding of human weakness, always ready to excuse others ! How simple, too, and affable, even to the younger members and servants of the household, asking rather than commanding them, wanting as little as possible, and greatly appreciating their smallest services ! The effect of all this—and the portrait is far from complete—was to make him a personage truly great in his simplicity. No one made any mistake about it : priests and lay Christians alike experienced towards him feelings of affection and veneration whose depth and sincerity could hardly be exaggerated.

"It would be a serious omission to leave out mention of the great love which Mgr. Mutel always had for the ritual of worship. His faith always showed itself most strikingly therein. He celebrated Mass with incomparable dignity and

mastery, and arranged all ceremonies with great care, out of respect for their significance."

In March 1932 Archbishop Mutel entered his eightieth year. His health remained good and his spirits were excellent; but as the year wore on, those around him noticed that he was somehow not quite his old self. But the work of the Mission continued. On the 17th December Archbishop Mutel ordained two deacons and five priests, bringing the total number of Korean priests ordained since 1896 up to ninety-three, all in the Vicariates of Seoul and Taiku. He presided at Midnight Mass on Christmas Day, and his intonation of the Last Blessing was specially remarked. His voice was strong and true as ever, but more than usually significant, for, as he later told from his death-bed, he had felt quite sure that it was the last occasion on which he would pronounce the Pontifical Blessing, and he had put his whole soul into it.

The Foreign Missions Society of Paris has allotted to each of its Missions certain hours on days fixed throughout the year, during which the priests of the appointed Mission take it in turn to pray before the Blessed Sacrament. By this means the Society ensures a continuous intercession of God by its members all over the world. The time prescribed for the missionaries in Seoul was every Thursday morning, when each priest spent half an hour in the Cathedral, taking part in the "perpetual prayer". To Mgr. Mutel had been assigned the period from 9 to 9:30 a. m.

Thursday, the 12th January, was bitterly cold ($-18^{\circ}\text{C}.$) with a north wind. Devotion to duty, as remarked earlier, was a great characteristic of Archbishop Mutel, and it was a matter of course for him to go to the Cathedral at the appointed time. He remained long in prayer, despite the extreme cold. On returning to his room, he mentioned that he had caught a chill and thought he might have influenza, like two of his priests.

The next day he was worse, but would not change his usual routine. On Saturday the 15th his breathing had be-

come laboured and some anxiety was felt by his colleagues. A doctor was sent for and diagnosed severe bronchial congestion.

Still faithful to his rule, and not wishing to put anyone out, the Archbishop presided at supper as usual, but would only partake of a little soup, and retired to his room immediately afterwards, thus breaking his invariable custom of spending some time in recreation with his priests in order to ensure their own relaxation. He found himself unable to breathe when lying down and rose at midnight, passing the remainder of the night in his arm-chair.

On Sunday morning he celebrated Mass, but with great difficulty, being convinced—as he revealed later—that it was his last Mass, and wishing to offer one more Mass for the benefactors of the Mission and the souls entrusted to his care. Afterwards, his condition grew rapidly worse, and he was obliged to take to his bed. The Sisters of St. Paul were called in for day and night nursing; but in spite of their care and the closest medical attention, pneumonia set in, and his suffering increased.

From the beginning of his illness, Archbishop Mutel had no illusion as to the outcome. He felt himself mortally ill, and repeatedly urged that he be given the Last Sacraments without too much delay. He summoned his Confessor and reviewed the whole of his long life with the frankness and simplicity of a child.

On Tuesday the 17th January, Archbishop Mutel renewed his profession of faith in the presence of all the clergy of Seoul as well as a number of catechists and other religious and received the Sacred Viaticum and Extreme Unction from the hands of his Coadjutor, Bishop Larribeau. Thereupon, in as loud a voice as his difficult breathing permitted, he blessed God for all the graces he had received, and especially this last—precious above all—of having time to prepare himself for his last journey. Then he bade all present adieu and gave them his blessing.

Archbishop Mutel expected his end would come more quickly than it did, and it was almost a disappointment for him to continue living through the remainder of the week. He offered up his suffering for the conversion of sinners and pagans, rather than for himself—if indeed that thought ever occurred to him. Those around him said: "Monseigneur, say: 'My God, I offer it to Thee'," and his usual reply was simply: "Yes, yes (*Bien, bien*)," as though it were a matter of course. But one day his suffering was more severe, and he replied to the same suggestion: "Ah, yes—and many times over (*Oh oui ! a la 36 ème puissance !*)," so that all present were deeply moved. His last night—from Sunday the 22nd to Monday the 23rd—was particularly distressful, and he obtained no rest at all. At three o'clock he was unable to remain in bed any longer, even though he was not lying down, and got up by himself to sit in his arm-chair. "You are suffering a good deal?" said Bishop Laribeau, who was with him. "Yes, indeed; how hard it is to die! (*Oh oui ! Comme c' est dur de mourir.*)" He returned to his bed before six o'clock and did not leave it again. At half-past nine it was all over. His agony had been very short, and he had fully retained consciousness until almost the very end.

The body was re-clothed in the pontificals and carried to the Cathedral crypt, where, in spite of the cold, prayers were offered up continuously until it was time for the funeral to take place, on Tuesday, the 26th, at half-past nine.

As soon as news of the death began to spread, expressions of sympathy began to pour in from every quarter, testifying to the universal esteem in which the Archbishop was held. For many years he had been profoundly revered by all Christians, without exception, and all hastened to pay their last respects.

The sentiments of Catholics for their Bishop were largely shared by all those who had known him, even though they were not of the same Faith: English and American Protestants, Korean and Japanese pagans. His Excellency the

Governor-General, who had made frequent enquiries and presented a basket of flowers "to rejoice the Monseigneur's eyes," sent condolences as soon as he received word of his death, and was officially represented at the funeral. Other members of the Government-General were present at the ceremony, in spite of the intense cold ($-20^{\circ}\text{C}.$), as well as the French Consul—in full-dress uniform—the British and American Consuls, and numerous members of the foreign community of Seoul.

After Mass, celebrated by Bishop Demange, and the five ritual Absolutions, the procession to the cemetery took place, Bishop Larribeau acting as chief mourner, accompanied by Archbishop Chambon, Bishops Demange, Blois, Gaspais, Sauer, Breton, and the Apostolic Prefect of Pyongyang, seventy-three priests, and the Christians of the three parishes of the town, as well as many representatives from other parts of the country. The whole procession was more than half a mile in length, and the route to the cemetery extended over five miles. The spectacle was truly impressive and worthy of the great prelate it commemorated, who himself had been such an impressive figure. In the words of his friend and successor:

"His body lies among those of his colleagues, whom he knew one and all, in the place chosen by him; but we doubt not that his soul already has its reward."

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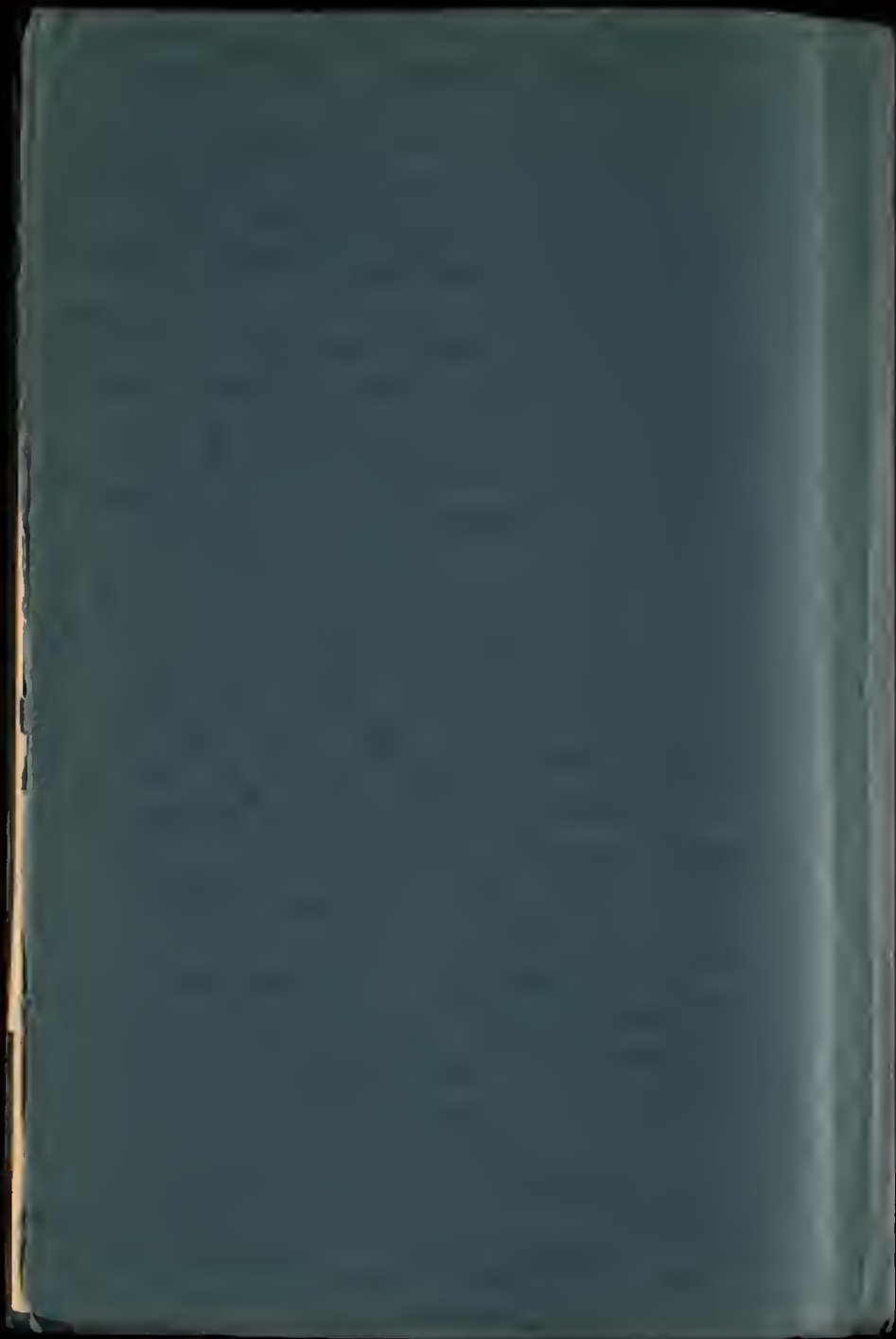
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Note: The results of Archbishop Mutel's researches in the Korean Strate archives were published by the Société des Missions-Etrangères as follows:

- Documents relatifs aux Martyrs de Corée de 1839 et 1846. pp. vii, 146. Hongkong 1924
- Documents relatifs aux Martyrs de Corée de 1866. pp. iv, 167, map. Hongkong 1925





impressed and accepted Christ. It was the turning point of his life. Had he continued to look at Jesus from the outside, as a spectator, working only for democracy, the results would have been far different. His later work is to be explained only in terms of his relation to Jesus Christ.

His decision to become a Christian was not a difficult one. More difficult was the question: What kind of a Christian should he be? He returned to Osan, called the staff of the school together and informed them that he was now a Christian. He started Bible teaching and the singing of hymns in the school. The staff and teachers had just lost their nation. They needed to tie up with God. The concern for the nation had been a heavy one. Now, in Christ, the burden was lifted and he found that he could carry even heavier burdens.

In February 1915, he came out of prison, after the Conspiracy Case. While in prison in Taegu, he had read the Bible through three times, the Bible having been sent in to him by Rev. S. L. Roberts, a Presbyterian missionary, later president of the Pyongyang seminary. He then went to Pyongyang and entered the seminary, for he saw Christianity, not as a religion for the upper classes but for the oppressed and the poor. He had seen it as the source of deliverance for his people. He was impressed by the teaching of social righteousness in the Old Testament prophets.

In 1916, he left the seminary and returned to the Osan school. The years from 1915 to 1919 were an important period in his life. In the fall of 1916, he was elected an elder and brought the school into a close relationship with the church.

His faith was bound up with his concern for the needs of his people. So, in local church or in presbytery, he pressed for help for the needy. For him, faith was a channel to connect God and man. Salvation was not just an individual matter but a matter of saving the whole people. When a young Socialist spoke to him about the need for assuring bread for the people, he replied, "Yes, that is needed, but still more important is the hunger for the Word of God." The Bible was to him the source of a life of freedom. Faith is what makes that freedom possible and practical. He set up a church in the Osan school. He helped haul water and stone for the construction, as an example of faith at work.

In 1919, he was suggested as a signer for the Declaration of Independence but said, "What does it matter who signs it? Let Son Pyōng-Hi sign first." At the Osan school, his life was an example of service for Christ and for the community, as he worked as teacher, principal, repair man, janitor.

He died May 9, 1930. His epitaph was, "A life lived for others, nothing for self." His own summary of his life work may be found in the words, "Faith in God is the greatest thing in the world. If I have done any work for posterity or for my fellows, it is not I but God who has caused me to do it."

Namkung Hyuk

A crowded bus was wending its way up over a high mountain pass between Sunchōn and Kwangju. A slipping brake, a

swerve to the left and suddenly, the car jumped the road and staggered crazily down a 200 foot slope to the bottom of the ravine. The next moment, eight dazed and bruised passengers crawled out from under the wreckage.

For the others in the car, the accident was merely a matter of cuts and bruises, but for one man it meant destiny. Rev. Namkung Hyuk had been offered an opportunity to study in the States to equip himself to teach in the seminary in Pyöngyang, but was about to refuse it because of the difficulty of providing for his large family in his absence. But when he crawled out of the over turned car and realized by what a miracle he had escaped death, he made up his mind that his life had been preserved for some special purpose. Right then and there, he decided to trust the Lord to provide for his family and to go to America to prepare himself for a life of service in training men in the seminary.

Dr. Namkung was born in the country near Seoul, July 1, 1882, two years before the Protestant work was begun in Korea. At 10 he left his village on his own initiative and walked to Seoul, hoping that the way would open for him to acquire the new education which had been introduced by the missionaries. With no adequate preparation, but with boundless ambition and determination, he entered the Methodist Paichai School, where he learned two things that proved determining factors in his life: Christianity and English. The one revolutionized his inner life and transformed him into a Christian gentleman, the other opened a new intellectual world before him and, many years later, afforded him this

opportunity to study abroad.

In 1901, he left school and secured a position in the Customs House in Inchon, at a salary of 20 yen a month. The same year, he was transferred to Mokpo, where he continued in the Customs work for seven years. He later said that these years in the Customs work gave him valuable mental discipline and business experience, but that they were spiritually the darkest years of his life, for Christianity was almost eclipsed. However, the germ of the Christian faith which had been implanted at the Mission school did not wholly die out. During these years, though he did not attend church himself, strange to say, he was urging others to become Christians. He also conducted a night school for poor children and led some of his students into the church. He was always interested in education and teaching was his delight.

He was presently persuaded to give up the Customs work and accepted a position as a teacher in the struggling Young Heung Christian school in Mokpo. Thus he was won back to the Christian life and into active service for the Church. In 1901, he moved to Kwangju and, for the next seven or eight years, taught in the Soong-II Christian boys' school there. During this period, he was elected an elder in the Kwangju church.

In 1917, he resigned his position in the Kwangju school and entered the seminary in Pyöngyang. His wife had urged him to study for the ministry, but he had not been interested. Then Kim Ik Du came to town for special meetings and stayed in their home for a week. As a result of his messages, he

decided to go into the ministry. He graduated from seminary in 1921 and was immediately installed as pastor of the Yang Nim Church in Kwangju. That year, he was elected chairman of the first national Sunday School Convention.

In 1922, he went to America and, after two years of study at Princeton Seminary, was awarded the degrees of Th.B. and Th.M. In 1924, he was the delegate from the Korean Presbyterian Church to the World Sunday School Convention in Scotland. He returned to the United States and spent another year of study at Union Theological Seminary in Richmond and returned to Korea with his Doctor's degree. In 1925, upon his return to Korea, he became Assistant Professor in the Theological Seminary in Pyōngyang. In 1927, he was elected full professor of New Testament, the first Korean full professor on the faculty. Later, he became editor-in-chief of the "Theological Review" magazine which had been published for many years by the seminary.

In 1932, he was elected Moderator of the General Assembly of the Korean Presbyterian church. He also served on the Bible Translation Committee of the Bible Society. In 1939, the seminary was closed over the Shinto Shrine issue and the family moved to Shanghai to get away from the problem and to be able to continue their Christian service among the Koreans living there.

With Liberation, in 1945, he was invited to work with the Educational Ministry of the U.S. Military Government and returned in 1946. He found this place already filled but spent six months in charge of the Office of Enemy Property (i.e.

Japanese property).

In 1948, he became Executive Secretary for the National Christian Council. In 1950 came the Communist invasion and he was urged to flee south but felt that he should not desert the sheep. His wife hid her husband in the wood-shed of the house, but search was made and he was taken. When he came out, he asked the Communist guards to shoot him at once, but the young officer in charge found it impossible to do so, remembering that his own father had been shot. He was carried off north and has not been heard of since.

Kim Ik-Du

It will be recalled from the previous sketch that the man who led Dr. Namkung to go into the ministry was Kim Ik-Du. Who, then, was Kim Ik-Du? He was, without question, the outstanding revival leader of a generation that produced an amazing number of capable revival leaders.

He was born in Whanghai Province, in 1874, the only son of a local scholar of the old school. When he was 16, he went up to Seoul to take the "kwagō" examinations which were the door to all official advancement. He was troubled by the problem of suffering and tried, first Tonghak and then Buddhism, seeking to find a solution. Nothing seemed to satisfy his heart.

Up to the age of 25, he was a model young man. It was bad company and liquor that worked his downfall. He gambled and drank, sometimes as much as 30 glasses at a sitting. He made the Christians a special target of his jokes and took